A HISTORY
OF THE
MORAVIAN CHURCH
IN
NEW YORK CITY

HARRY EMILIUS STOCKER, Ph.D.

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THE FIRST MORAVIAN CHURCH, LEXINGTON AVENUE AND THIRTIETH STREET

A History
of
The Moravian Church
in
New York City

By
HARRY EMILIUS STOCKER, Ph.D.
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FOREWORD

The year nineteen hundred and twenty-two is especially important because it marks the two hundredth anniversary of the Renewal of the Unitas Fratrum, or Unity of the Brethren, now generally known as the Moravian Church. The renewal of this ancient Protestant Church meant a great deal to the world in general and to the Christian Church in particular. Some of the most glowing pages in church history have been written by Moravians. The record of their early achievements is not unlike the Acts of the Apostles. At a time when the greater part of the Christian Church lay in the cold grip of a rationalistic formalism which had little or no concern for the welfare of anybody, the hearts of the people of Herrnhut were on fire for God. Their one passion was Christ, and to make Him known their greatest desire. Therefore they went anywhere and everywhere, preaching the gospel. In due time the Church spread to Great Britain, North America, and other lands. In America the conversion of the Indians engaged the zealous attention of the Moravians for many years. At the same time, they carried on extensive evangelistic labors among the many white people who were without church affiliation. It is natural, therefore, that their hearts should be directed to the religious needs of the metropolis. Here they began their labors at an early day, and

eventually planted a church which exists at the present time.

Altho frequent references are made to the work of this church in various historical writings, no one has ever written a history of the Moravian Church in New York City. Believing that this matter was too long deferred, the Elders and Trustees of the First Church fraternally requested the present pastor to bring to light the valuable information locked up in the abundant manuscripts and records preserved in the archives of the congregation. Not without a feeling of unworthiness for so important a task, the pastor began his labor of love, and now, after two years of careful research, this volume, entitled *"A History of the Moravian Church in New York City,"* is given to the public. The principal sources of information contained in the history are the diaries, records, and numerous papers found in the archives of the congregation. The Provincial Archives in Bethlehem, Pennsylvania, were also laid under contribution. Additional information was found in various books by Moravian authors, in numerous histories of New York, and in other literature bearing on the subject. If this history shall add to the appreciation of the value of Moravian labors in New York City and elsewhere, and inspire a deeper love for the Moravian Church, the writer will feel amply rewarded for his labors.

HARRY E. STOCKER.

New York City,
June, 1922.

CHAPTER I

THE RISE OF THE MORAVIAN CHURCH

The Moravian Church dates back to the fifteenth century. In the beginning it was known as the "Unitas Fratrum," or "The Unity of the Brethren," which is still the official title of the Church. After a time it was commonly spoken of as "The Brethren's Church." This name is frequently employed at the present time. In history the members of this Church are known as "The Brethren," or "Moravians," the latter designation coming into use in the first quarter of the eighteenth century.

The apostle of the Brethren was John Hus, the Bohemian Reformer, who was burnt alive as a heretic on July 6, 1415, the forty-third anniversary of his birth. As the result of this act of Roman Catholic violence, Bohemia was plunged into what is known as the Hussite War. For twenty years the country was bathed in blood. At first the Hussites were arrayed against the Catholics, but soon they became divided among themselves. In the bitter strife the principles for which Hus had given his life were often forgotten by those who claimed to be his followers, and before long Hussite was contending against Hussite. One faction sought to restore to the laity the cup in the Lord's Supper. For this reason its adherents were called the Calixtines or Utraquists. Another faction demanded a general

reformation of the Church. Its adherents called themselves Taborites, taking their name from Mount Tabor, a hill near Prague where they had their camp. These two factions locked horns, and eventually the Utraquists triumphed. The victors in the struggle came to terms with the Catholics, and the pope acknowledged the Utraquist Church as the National Church of Bohemia.

As the result of this long conflict the Bohemians were permitted to partake of the wine in the Holy Communion, which was practically the only advantage gained. The Utraquist Church was in reality a Catholic Church, and before long the old-time corruption prevailed. It seemed as if Hus had died in vain. But this was not the case. Fires kindled by the martyr were still burning in some hearts loyal to the truth. Here and there devout men could be found who held to his teaching. They loved the Bible, strove to live righteous lives, and during the war refused to take up arms. These were the real Hussites. Those in Prague were naturally drawn together, and gradually a free religious society came into being to which others of like mind were attracted. It had for its object private edification and the general reformation of the Church. This society repeatedly requested John Rokyzan, the head of the Utraquist Church and an eloquent preacher, to take the lead in the reform movement. The members were attracted to him because about the year 1450 he preached against the corruptions of the Church, and strongly exhorted the people to return to the principles advocated by Hus.

Rokyzan's actions spoke louder than his words. After halting some time between his convictions and self-interest, he flatly refused to head the desired reform movement. Turning from him in disgust, the awakened now looked for a leader among their own number, and this time they were not disappointed. In Gregory, commonly spoken of as *Gregory the Patriarch,* they found the one whom God had raised up for the purpose. He was an eloquent speaker and able writer, and above all a man of blameless character. In time he founded an independent society. In 1456 he heard of the barony of Lititz on the north-east border of Bohemia. This estate was the private property of George Podiebrad, the Regent of Bohemia. On the estate were three thinly populated villages, Zamburg, Kunwald, and Lititz. With the permission of the Regent, Gregory and his followers began their first settlement at Kunwald. In 1457 they met in a solemn convocation, drew up and adopted principles of doctrine and practice, and constituted themselves into a regularly organized association under the name of "The Brethren and Sisters of the Law of Christ." Later this name was changed to "Brethren," and afterwards to "Unitas Fratrum," or "Unity of the Brethren." Therefore the Brethren's Church was founded in 1457, or four hundred and sixty-five years ago. Tradition has it that the organization of the Church took place on March the first.

Like-minded people from every walk of life joined the Brethren, and the infant Church rapidly grew in numbers. After four years of peace the Brethren

were assailed by the first storm of persecution. The King had heard that they were dangerous conspirators and guilty of heresy, therefore he gave strict orders that all his subjects had to belong either to the Utraquist or the Roman Catholic Church. He also ordered all priests who conducted the Holy Communion after the manner of the Brethren to be put to death. As a result many of the Brethren suffered martyrdom. But in spite of persecution their number increased. In 1464 the Brethren separated themselves completely from the National Church, and three years later established a ministry of their own. Hitherto they had been served by Michael Bradacius and other ministers who had originally belonged to the Utraquist Church. That they might secure a ministry whose validity neither the Utraquists nor the Romanists could question, the Brethren sent three candidates for ordination to Stephen, a Bishop of the Waldensian Church, living on the confines of Bohemia and Austria, who consecrated them bishops, and from that day to this there has been no break in the episcopal succession of the Brethren's Church.

By the time that Martin Luther nailed his theses to the door of the Wittenberg Cathedral, the Evangelical or Protestant Church of the Brethren had grown influential. It had at least two hundred thousand members and over four hundred parishes in Bohemia and Moravia. The Brethren made the Bible their only rule of faith and practice, taught the great doctrine of justification by faith, and in every way sought to advance the cause of evangelical religion.

To this end they not only preached the gospel, but established schools and made extensive use of the printing-press. Among other things they published a confession of faith, numerous pamphlets and treatises, and portions of the Holy Scriptures, as well as a hymn-book which was the first to be put into the hands of the people by any Church. A copy of the first edition of this hymnal published in 1501 is preserved in the library of the modern University of Prague. The Brethren were Reformers before the Reformation, and as such Luther himself acknowledged them after he became acquainted with their principles. In turn the Brethren regarded Luther as a champion sent by God. Although there were points on which he and the Brethren could not agree, on the whole, the relations between them were friendly and mutually beneficial. The same holds true of the Brethren's intercourse with other Reformers of the sixteenth century. While they benefited in a doctrinal way, others learned much from the discipline of the Brethren. Martin Bucer said, "The Brethren alone in all the world combine a wholesome discipline with a pure faith."

In 1546 the Protestant princes of Germany, headed by Frederick, the Elector of Saxony, formed what is known as the Smalcald League against Emperor Charles the Fifth. When war broke out between the Catholics and Protestants, Ferdinand, King of Bohemia, called upon his subjects to take up arms in behalf of the Emperor, his Catholic brother. The Brethren were in a dilemma out of which there was only one way. They refused to serve their King

and gave what support they could to the Elector of Saxony. The Protestants were defeated, and Ferdinand proceeded to wreak vengeance upon his rebellious subjects. He determined to stamp out the Brethren's Church. In 1548 an edict was issued, commanding all persons living on royal estates to unite with the Utraquist or the Roman Catholic Church, or leave the country within six weeks. Ferdinand had no thought that the Brethren would choose the latter course. He did not know them. A large number of them left the country and eventually settled in East Prussia, where they were persecuted by certain bigoted Lutherans. After a time they sought refuge in Poland, whither the Brethren's Church had previously extended its operations. The King of Poland leaned toward the Protestant faith, and many of his subjects hated the Roman Catholic Church. Therefore the Brethren found a fertile field for disseminating gospel truths. In less than six years they had about forty churches in this country. A century after the founding of the Brethren's Church it consisted of three confederated provinces, the Bohemian, the Moravian, and the Polish.

Ferdinand was succeeded by Maximilian II, a liberal-minded monarch, in whose reign the Brethren flourished. Under Maximilian's successor, the Unitas Fratrum became a legally recognized Church of the land. Before very many years, however, storms of persecution swept over the Brethren, and their Church all but perished. In 1620 Ferdinand II ascended the throne, and inaugurated the Counter-

Reformation, which had for its purpose the crushing out of evangelical religion in Bohemia and Moravia. In 1627 this end was practically accomplished, and only a few of the Brethren remained in the land of their fathers, the majority having been driven into exile, with only what is known as *"The Hidden Seed"* left behind. The Brethren in Poland held together about twenty-five years longer, when they too were scattered abroad. In 1656 war broke out between the Protestant King of Sweden and the Catholic monarch of Poland. The latter was successful, therefore the Brethren, who had sided with the Swedish King, had to flee, and their Church in Poland also came to an end. But in the providence of God the Brethren's Church had not perished altogether. It was destined to be revived.

CHAPTER II

THE MORAVIAN CHURCH RESUSCITATED

Many of the Brethren lost their lives during the Counter-Reformation, others fled from the country, while some of them remained in their native land. The majority of those who remained behind continued to be true to the faith of their fathers. Altho the coming generation was less fervid in evangelical zeal, there were those among the descendants of the Brethren who never lost hope that some day the Church would be revived. This was especially the case in Moravia. Among the number was George Jaeschke of Sehlen. Before his death in 1707, he told his son and grandsons that the time for the renewal of the Church was near at hand, and exhorted them to make any sacrifices necessary to hasten the event, not hesitating to leave their home and native land should the occasion demand it. Fifteen years later his prophecy began to be fulfilled.

In His own good time and manner the Lord brought about the resuscitation of the Brethren's Church. Strange to say, two of the principal instruments in His hand to bring it about had no connection with the Brethren at the time. One of them was Count Nicholas Lewis von Zinzendorf, the other, Christian David. It is important to know something of the way in which God prepared these

men to become the instruments of His purpose. Born in Dresden on May 26, 1700, Zinzendorf spent his childhood in the old Saxon Castle of Gross Hennersdorf, located about ten miles from the Bohemian border. This was the home of his grandmother, a woman of strong Christian character, to whose charge he was committed when he was about two years of age, his father having died and his mother married again. In his fourth year he began to seek God earnestly, and at this early age determined to become a true servant of Jesus Christ. As a child he delighted in conducting prayer-meetings in his private room, and in preaching to his friends.

When he was ten years old Zinzendorf went to Halle, where he founded among the boys the famous *"Order of the Mustard Seed,"* which had the threefold purpose of being kind to all men, of being loyal to Christ, and of sending the gospel to the heathen. After finishing the course at Halle he went to the University of Wittenberg, where he likewise exerted a profound religious influence among the students. Several years after his graduation from the university he married Countess Erdmuth Dorothea Reuss. From his youth Zinzendorf desired to enter the Christian ministry, but when he first tried to carry out his purpose, his grandmother objected so strongly that he submitted to her wishes and entered the service of the State. But at no time did he cease to labor for Christ. His Christian efforts always took a practical turn. Purchasing from his grandmother the small estate of Berthelsdorf, he decided to establish a Christian village, and to this end in-

stalled, on August 30, 1722, his friend, John Andrew Rothe, as the village pastor.

In this way the Lord prepared a refuge for the burdened Brethren of Bohemia and Moravia. At the same time he prepared the leader who was destined to bring the Brethren to their new home. Christian David became the link between the refugees and their refuge. Born of Catholic parents, on December 31, 1690, at Senftleben, Moravia, he early became a seeker after the truth. It was not until he had reached his majority, however, that he found Christ as his Saviour. His conversion took place while in Germany. Glowing with enthusiasm he returned to his native land, where he went about preaching the gospel, the common people hearing him gladly. As a result of his preaching there was a Protestant awakening, and many of the descendants of the Brethren were fired with a new hope. But no sooner did the Protestants show signs of activity when the spirit of persecution manifested itself. Christian David became convinced that Moravia was not a place where Protestants could hope to enjoy religious freedom, therefore he sought out Count Zinzendorf, of whom he had heard, and asked for permission to bring his persecuted countrymen to his estate. Having received the desired permission, he hastened back to Moravia with the glad tidings. When Augustin and Jacob Neisser of Sehlen heard that a refuge had been found, they cried, "This is God's doing; it is His call." The very next day the two brothers, their wives and children, together with Michael Jaeschke and a young girl, set out under

cover of night for Berthelsdorf. On June 8, 1722, they arrived, weary and footsore, at their destination. Other refugees followed later, and in due time the Moravian emigrants established the settlement of Herrnhut, about a mile from Berthelsdorf.

The Herrnhut settlers were not all descendants of the Ancient Brethren. Others who desired religious freedom were attracted to the new settlement from the immediate vicinity and other parts of Germany. For this reason there was a variety of religious sentiments in the community, which disturbed the peace of the settlers. The descendants of the Ancient Brethren desired the resuscitation of their Church. They insisted that the discipline of the Brethren should be preserved, and in the end their views prevailed. On May 12, 1727, forty-two statutes called *"The Brotherly Agreement of the Brethren from Bohemia and Moravia, and sundry other Brethren at Herrnhut, to walk according to apostolic rule"* were publicly adopted by all the inhabitants of Herrnhut. Not long after this important event a copy of the constitution and order of the Ancient Brethren's Church prepared by Bishop John Amos Comenius under the title of *"Ratio Disciplinæ"* fell into the hands of Count Zinzendorf, who was astonished to find that the statutes of Herrnhut were in substantial agreement with the newly found document. When he shared his discovery with the Brethren, they were greatly impressed. Even those who previously had no thought of separation from the State Church now began to think seriously that the Lord might have in mind the resuscitation of the

Unitas Fratrum thru the Herrnhut congregation. On August Thirteenth the Brethren experienced a veritable baptism of the Holy Spirit in connection with the celebration of the Holy Communion at Berthelsdorf. This day is known as *"The Spiritual Birthday of the Renewed Brethren's Church."* It must not be supposed, however, that the Renewed Church sprung into existence in a day. The resuscitation was brought about by a gradual process, and not without considerable opposition.

This opposition came from within and without the congregation. Herrnhut was an integral part of the Lutheran parish of Berthelsdorf, and not all were convinced that a separation should be effected. Zinzendorf himself was at this time an ardent Lutheran, and nothing was further from his mind than the thought of establishing a new Church. His purpose was to make the congregation of Herrnhut *"a church within the church,"* laboring as a branch of the State Church for a deepening of spiritual life among Christians, and particularly for the spread of the gospel among the heathen. This conscientious opposition on his part had to be overcome. The opposition from without was far more serious. Much of it was caused by the Brethren's connection with Zinzendorf, who long before Herrnhut was founded had won the unmerited hatred of those who were jealous of his influence. He had bitter enemies among the university professors and Protestant clergy, who attacked him and what he did whenever they could. Therefore the Herrnhut settlement aroused opposition from the beginning. Naturally

the enemies of Zinzendorf also became the enemies of the Brethren. Persecution was the inevitable result. Itinerant Brethren travelled far and wide in Europe, witnessing for the gospel, and by the year 1730 fifty-six of them had already borne chains for Christ's sake. About this time Zinzendorf's enemies formally accused him before the Saxon Court of being a dangerous man, and the Austrian Government made the charge that he was enticing its subjects to settle on his estate. An official investigation of these charges proved them false. But the enemies of the Count were not discouraged. They sought to have him imprisoned, and failing in this they laid their lines to bring about his banishment. This attempt was successful. In 1735 a certain baron complained that Herrnhut had such strong religious attractions for his people that many of them had practically become vassals of Zinzendorf. The Saxon Government gave the Count no opportunity to defend himself against this foolish charge, and on March 20, 1736, he was banished. When Zinzendorf, who was in Holland at the time, heard of the edict directed against him, he calmly replied, "It does not matter at all. In any case I would not have been able to live at Herrnhut for the next ten years, because I intend to move about from place to place in the interests of the work of the Lord." His banishment, instead of working mischief, therefore helped to spread the Moravian Church thruout the world.

Like Zinzendorf the Brethren were tireless in their zeal to spread the gospel at home and abroad.

"Christ and Him Crucified" was the center and the circumference of their religion, and they believed that their chief business in life was to make Him known to others. Evangelists of the Brethren went forth from Herrnhut to Denmark, Silesia, Hungary, Austria, Moravia, England, and other lands, anywhere and everywhere preaching the gospel with tongues of fire. At the University of Jena they made a deep impression upon the student body. As a result a Brethren's Association was formed among the awakened students. Many members of this association later entered the Moravian ministry. Among the number was Augustus Gottlieb Spangenberg, who became the father of the Moravian Church in America. The thoughts of the Brethren turned early to the heathen, and in 1732 the first foreign missionaries left Herrnhut for work among the negroes in the West Indies. Five months later other Brethren went to Greenland to labor among the Eskimos. These early Moravian missionaries were the pioneers in the modern missionary movement of the Christian Church. It was in connection with their missionary activities that the necessity of an ordained ministry of their own became apparent. The missionaries had to be qualified to administer the sacraments and to perform other ministerial functions.

At this time two bishops of the Ancient Brethren's Church still survived. They were Daniel Jablonsky, Court Preacher to the King of Prussia, and Christian Sitkovius, Superintendent of the United Churches of Poland. When Jablonsky, who

was the grandson of Bishop John Amos Comenius, heard of Herrnhut, he rejoiced greatly, and when the proper time came he and Sitkovius were glad to transfer the ancient episcopate to the new organization of the Brethren. Therefore David Nitschmann, one of the first elders of Herrnhut and one of the first missionaries to the heathen, was sent to Berlin where, on March 13, 1735, Bishop Jablonsky, with the written concurrence of Bishop Sitkovius, who was unable to be present in person, consecrated him a bishop of the Renewed Brethren's Church. Thus the Renewed Church was fully organized and prepared to take its place in the world as an independent ecclesiastical body. In the course of the following years the Church was recognized by the governments of Prussia and Saxony, and by the Parliament of Great Britain, as well as by all other countries to which it spread.

CHAPTER III

WHY THE MORAVIANS CAME TO AMERICA

As early as the year 1727 the thoughts of the Brethren turned to America. They longed to preach the gospel to the Indians and to the spiritually destitute German settlers in Pennsylvania. At the same time, conditions in Germany were such as to make it uncertain whether the Herrnhut settlement would be allowed to remain. Therefore they thought of America as a possible refuge in case of exile. That their fears were not groundless is evident from the fact that more than once the threat was made that Herrnhut would be crushed. Altho this threat was never carried out, the Brethren realized the precariousness of their situation, when in 1733 a royal edict compelled a colony of Schwenkfeldian Christians, who had been under the protection of Zinzendorf for eight years, to leave Saxony. Some of these exiles left for Pennsylvania several months after the edict was issued. In the subsequent year others followed under the leadership of George Boehnisch, one of the Moravian Brethren. On September 22, 1734, they landed in Philadelphia. Therefore Boehnisch was the first Moravian to set foot on American soil. He spent some years in Pennsylvania, laboring with his hands and witnessing for Christ.

When the Schwenkfeldian refugees on his estate were compelled to leave Saxony, Count Zinzendorf

secured for them a large tract of land in Georgia. They started out for this place, but in passing thru Holland they were persuaded to go to Pennsylvania instead. Fearing they too might suffer banishment, the Moravians thought it the part of wisdom to provide a place of refuge before this fate should befall them. Therefore they gladly accepted the proposition of the Trustees of Georgia to have a Moravian colony settle on their domain. Two tracts of land were granted them, one where the city of Savannah now stands, and the other a short distance up the river. On March 22, 1735, Spangenberg and nine other Moravians arrived at Savannah. While these men were of the best type of colonists, the prime reason why they came to America was to preach the gospel to the Indians. Soon after their arrival, they established a school for Indian children. About a year later Bishop David Nitschmann brought over twenty additional Moravians. Among their companions on the voyage were John Wesley and his brother Charles. The former by his own confession learned by this and later intercourse with the Moravians the secret of a personal assurance of salvation.

On March 10, 1736, Bishop Nitschmann organized the colony into a regular Moravian congregation. Anton Seiffert was ordained to the ministry, and installed as pastor of the congregation. This ordination is unquestionably the first performed by a bishop of the Christian Church in the English colonies of North America. Spangenberg, having been a minister of the Lutheran Church before he

joined the Moravians, was ordained a *presbyter* on the same day. Five days later he left for Pennsylvania, where he was commissioned to look after the Schwenkfelders, in whom Zinzendorf was still interested, and to take the place of George Boehnisch, who returned to Europe in the following year. Soon after his arrival in Pennsylvania he was joined by Bishop Nitschmann, in whose company he visited many people of various religious persuasions in widely scattered neighborhoods. On June 23, 1736, Bishop Nitschmann left for Europe, and Spangenberg sailed for St. Thomas, where he visited the mission-field, returning to Pennsylvania late in November of the same year.

The existence of the colony in Georgia was not destined to be long. Altho the Brethren labored with enthusiasm among the Indians and white people, their efforts were not crowned with much success. As early as the year 1737 they suffered from the hostility of the Savannah authorities because they refused to join the militia, having been exempted from military duties by the Trustees of the colony of Georgia. In February of that year they sent George Neisser to Spangenberg in Pennsylvania with the request that he should bring their grievances to the attention of the Trustees. Spangenberg immediately wrote to the Trustees, and sailed at the earliest opportunity for Savannah, where he arrived in midsummer. In response to his letter the exemption of the Moravians from bearing arms was renewed, and the magistrates at Savannah were severely reprimanded for violating the previous agreement. In

September, Spangenberg, after counselling with the Brethren, returned to Pennsylvania. On October 15, 1738, Peter Boehler, formerly a professor at the University of Jena and now a Moravian minister, arrived at Savannah. He was twenty-six years of age at the time. Earlier in the year he had been ordained to the ministry by Zinzendorf, who on May 20, 1737, was consecrated a bishop of the Moravian Church. Boehler was accompanied to America by George Schulius, who was converted by the first sermon which Boehler preached at Herrnhut. Boehler had been asked to assume the pastorate of the congregation at Savannah, and to establish a mission among the slaves in South Carolina, about twenty miles away. Schulius became his assistant.

The negro mission was located at the German settlement of Purysburg. On Sundays Boehler preached to the Germans, and on week-days he and his assistant labored among the negroes in the neighborhood. After a year both became sick, and Schulius died. For various reasons the Savannah congregation did not flourish. A number of the members died, some returned to Europe, while others emigrated to Pennsylvania. The membership dwindled from thirty to twelve persons, and when war broke out between the English and Spaniards of Florida Territory the congregation came to an end altogether. At that time the Moravians were non-combatants, and when they refused to take up arms against the Spaniards who threatened to invade Georgia, they became decidedly unpopular. Boehler felt it his duty to give up his work at Purysburg,

and to give his whole attention to his Brethren at Savannah. Only five men, one woman, and a boy comprised the congregation at the time. Therefore it was decided to disband and go to Pennsylvania. Altho the early Moravians were unsuccessful in the South, they made a number of converts or friends who later followed them to the North, where they became eminently useful members of the Moravian Church. Among this number was James Burnside, who became a successful lay-evangelist. In 1745 he married Mary Wendower, one of the first Moravian converts in New York City.

After the Moravians had become convinced that nothing would be gained by remaining longer in Georgia, they sent John Boehner to Pennsylvania to ascertain how those of their number who had previously gone there were getting along, and to secure a temporary location for the rest of them. This was in January, 1740, the same month in which George Whitefield, the famous evangelist, made his second visit to Savannah. When he returned to Philadelphia in April he brought Boehler and the remaining Moravian colonists with him in his sloop. That their labors were not wholly in vain is evident from the fact that the Trustees of Georgia declared to the British Government that "the Moravians had done the government great service in labor and other matters, equal and superior to the service they could have done as militia." The arrivals from Georgia were advised by those who had preceded them to Pennsylvania to give up their evangelizing and colonizing scheme and settle at Germantown, where they

themselves had located. To this the Moravian newcomers would not consent. They had come to America, not to advance their own interests, but to propagate the gospel, and nothing could deter them from their high purpose. They believed that the Lord had led them to Pennsylvania, and that He would also point the way to the work which He had in mind for them. And their faith was not in vain.

During the voyage from Savannah to Philadelphia Whitefield expressed his determination to establish "a negro school in Pennsylvania where he proposed to take up land in order to settle a town for the reception of such English friends whose heart God should incline to come and settle there." To this end he purchased on May 3 five thousand acres of land for 2,200 pounds. This tract comprised approximately what is now Upper Nazareth Township in Northampton County, Pennsylvania. Whitefield proposed that Boehler should superintend the erection of the proposed school-house, employing the Moravians to do the work. This proposition was accepted, and the *"Whitefield House"* at Nazareth still stands as a monument to the thoroness of Moravian manual labor. Whitefield gave the name Nazareth to the village in which the negro school was to be located. In November, 1740, Boehler went to Philadelphia to render a report of his labors as building superintendent. He was greatly surprised to find that Whitefield was decidedly unfriendly. The great evangelist was fully persuaded in his own mind that some souls are predestined to be saved, while others are predestined to be damned, a view shared by many

ministers in New York, New Jersey, and Pennsylvania.

Then as now the Moravians believed that grace is offered to all, that God desires all to accept it, and that the influence of the Spirit may be resisted. It was this position taken by the Moravians that furnished the ground for Whitefield's unfriendliness toward them. He debated the matter with the scholarly Boehler, and when he found that he could neither silence nor convince his opponent, he lost his temper and declared that the Moravians had to leave his land at once. Altho winter made such summary expulsion impossible, the Moravians began to look about immediately for a suitable location, and eventually purchased five hundred acres at the junction of the Lehigh River and Monocacy Creek, about ten miles from Nazareth, where they founded Bethlehem. Here in the spring of 1741 the first house was built. In the summer of the same year Spangenberg purchased in England the Whitefield tract for the Moravians, and eventually Nazareth became a Moravian settlement. At the close of the preceding year there were just thirty-one Moravians in the American colonies. In accordance with the plan formed by the Brethren in 1727 Bethlehem became the central settlement. From this center schools for neglected children were established, extensive missionary activities among the Indians carried on, and itinerant evangelists sent forth to preach the gospel to spiritually destitute Germans and others. In accordance with a resolution of the synod held at Bethlehem in 1743, the visits of the Moravian evangelists were extended to New York and New England.

CHAPTER IV

MORAVIAN PIONEERS IN NEW YORK CITY

For a long time the province of New York made little or no progress. This slow growth was due in part to England's unwise policy of banishing criminals to the colony. Honest immigrants had no desire to settle in a land to which the mother-country sent its outcasts, therefore they usually chose to go elsewhere. The province had other disadvantages. It was a frontier colony. In the northern and western part the French and Indians drove the farmers into the safer settlements of New Jersey. But the chief obstacle to growth was its lack of self-government. The people suffered much from the tyranny and misrule of men who were wholly unfit to have the rule over them. The majority of the Governors were impecunious adventurers sent to America to retrieve their fortunes in any way they saw fit. They participated in gigantic land frauds and in at least one instance shared in the profits of piracy. It is therefore not surprising that the growth of the province was slow.

The growth of New York City was no more rapid than that of the province. For the first century of its history the annual increase in population was no more than about one hundred and fifty. At the time the Moravians went to Georgia, the city had less than 8,000 inhabitants, all of whom lived on the

southern part of the island between Cortlandt Street and Whitehall. As yet the city showed no sign of the wealth and culture which were to characterize it in a later day. The private houses were for the most part plain. The streets were paved with cobblestones, if paved at all. Lanterns distributed here and there illuminated the city at night. Broadway, extending nearly to what is now the southern boundary of Central Park, was famous as a drive. The water of the city was impure and brackish. There were no sewers or sanitary arrangements, and the docks were foul and filthy. Under these unfavorable conditions disease raged constantly. White and negro slaves filled the streets. There was an active slave-market at the foot of Wall Street, and the newspapers were filled with offers of reward for runaway slaves. Labor was held in disgrace, and nobody worked if he could help it. If a Negro revolted he was burned alive. Pirates openly divided their spoils with the wealthy merchants, and slavers disposed of the men and women whom they caught in Africa and brought here. Luxury and vice went hand in hand. Gross ignorance was all but universal. There were no good schools, and a large percentage of the people could neither read nor write.

The state of religion presented a picture not less dark. Altho no city needed the ministrations of the Christian Church more than New York in the first half of the eighteenth century, the Church nowhere encountered greater difficulties than here. At a time when all the churches at work in the city should have been united in a vigorous campaign

against the moral darkness of the people, they were hopelessly divided, looking with suspicion upon, and actually fighting, one another. Religious toleration was unknown. In 1707, a Presbyterian clergyman was arrested and compelled to pay a heavy fine for no other offence than that of preaching in a private house, and baptizing an infant. Two years later a Baptist minister was imprisoned three months for being so bold as to preach in the city without permission from the authorities. Altho never enforced, a law was passed forbidding a Catholic priest, under pain of death, to enter the city voluntarily. It was an age of intolerance, and in New York this intolerance was all the greater because of the intense bitterness stirred up by the over-bearing conduct of the English rulers and churchmen. The Episcopalians claimed that theirs was the Established Church, and as such entitled to the support of the State. They went so far as to claim that the Episcopal minister alone had the right to perform the marriage ceremony. Manhattan having been settled by the Dutch, the Dutch Reformed Church was naturally the first to begin work on the island. In 1626 a congregation was organized, and sixteen years later a stone church was erected at Bowling Green on the south-east corner of the fort, near what is now the Aquarium. This edifice was taken over by the Episcopalians and named "King's Chapel" in 1664, when Manhattan was surrendered to the English. The Lutherans were here before the English conquest, but it was not until 1702 that they erected their first church, a small building on the corner of Rector Street and Broad-

way. After a long struggle the Presbyterians at last gained the recognition of the authorities. For a time they worshipped in City Hall, but in 1719 they were able to open their first church on Wall Street, near Broadway. The Baptists suffered even more violent persecutions than the Presbyterians. In the beginning they immersed their converts at midnight to avoid trouble. About 1725 they erected their first church in the city. Then as now there were Jews in New York. They were long denied the privilege of worship, but in 1706 they are supposed to have erected their first synagogue. Such were the conditions, and these were the Churches at work in the city when the Moravians first planted foot on Manhattan.

In every time and place, no matter how great the general corruption in Church or State, there have always been some who refused to allow themselves to sink to the low level of those about them. And those of like mind are usually attracted to one another. Altho conditions in New York were anything but conducive to the promotion of godliness, there were in the Churches many earnest Christians who bent all their energies toward advancing the cause of Christ. They refused to be drawn into the bitter controversies engendered by the intense sectarianism of the day, and sought fellowship with one another for mutual edification. Among this number was John Jacob Boemper, who had come to New York with his family in 1726 from Herborn in the Duchy of Nassau, where he was at one time the treasurer of the famous college, imperial steward, Burgo-

master of the city, and an Elder of the Reformed Church. This good man had two sons, Abraham and Ludwig. His hospitable home was always open to pious people of all creeds until 1743, when he went to his eternal reward. He was known, far and wide, as the friend of all children of God, whatever their church affiliation. At his house not only Christians who came from Pennsylvania, New Jersey and elsewhere were freely entertained, but the awakened of the city frequently met for prayer and edification.

When the Moravians settled in Georgia, they found it necessary to turn to the North for some of their provisions. Soon after their arrival in America they were visited by John Regnier, who had come from Switzerland to Pennsylvania, where he became a Seventh Day Adventist. In July, 1735, he left Pennsylvania for the Moravian settlement in Georgia, making the journey of six hundred miles on foot. Three years later he went to Europe and joined the Moravian Church at Herrnhaag. After a service of five years as missionary in Surinam he returned to Pennsylvania. Leaving the Church of his adoption, he became a violent enemy and detractor of the Moravians in New York and elsewhere. It was this man who advised the Moravian settlers in Georgia to communicate with John Jacob Boemper. Therefore they wrote him a letter, asking whether he would be willing to serve as their agent in the metropolis. Boemper cheerfully placed himself at their service. In this way the Moravians made their first acquaintance in New York. When Spangenberg passed

thru the city, in March, 1736, on his way from Georgia to Pennsylvania he had the pleasure of meeting Boemper personally, and of being hospitably entertained at his house, sharing on the first night the bed of twenty-two-year-old Ludwig, whom "he impressed greatly by speaking to him of Christ, and asking him if he loved the Saviour." Spangenberg was the first representative of the Moravian Church to visit New York. A similar occasion brought Bishop David Nitschmann to Boemper's home a month later. Both Spangenberg and Nitschmann made the acquaintance of other truth-loving people in the city. Among the number was Thomas Noble, a highly esteemed merchant, who as an earnest advocate of vital religion became deeply interested in the Moravians when he learned of their work. They also met Henry Van Vleck, a member of an old Dutch family, who was in Noble's employ. This man was destined to become the ancestor of five generations of Moravian ministers. On June 23, 1736, Nitschmann sailed for Europe, and Spangenberg made an official visit to the island of St. Thomas, sailing from New York in August and returning to Pennsylvania in the latter part of November. The former took with him a little Negro boy named Jupiter whom he had purchased in New York. Prior to setting sail for their respective destinations both these Moravian clergymen became intimately acquainted with various Christians of distinction. Besides Boemper and Noble, these acquaintances were Peter Goelet, a French Huguenot, at whose house one of the first services conducted by

Moravian evangelists in New York was held, Richard Waldron, Joris Brinkerhoff, Samuel Pells, Jan Van Pelt, Cornelius Parant, and Peter Venema, of the city, and Timothy Horsfield, a sturdy Englishman, and later a most valuable member of the Bethlehem congregation, whose farm across the East River, where is now the oldest part of Brooklyn, was at one time the seat of a Moravian school, and Jacques Cortelyou, a Dutch resident of Staten Island. Among the number was also Nicholas Garrison, a Staten Island sea captain with whom Spangenberg sailed from St. Thomas to New York. All of these men subsequently rendered valuable service to the Moravian colonies and missions, and the majority eventually entered into full connection with the Moravian Church. At this time Spangenberg also made the acquaintance of Gilbert Tennent, a noted Presbyterian minister, and of Theodore Jacob Frylinghausen, a Dutch Reformed minister on the Raritan.

In 1740 Frederick Martin, a successful Moravian missionary in the West Indies whose health was impaired by his strenuous toil, with its attendant hardships, found it necessary to rest from his labors for a season. In May he sailed with Captain Nicholas Garrison to New York, where he became acquainted with several friends of the Moravians in the city before leaving for Pennsylvania, whither he went with the twofold object of recuperating his health and of meeting Count Zinzendorf, who, however, was not there, having been compelled to change his plans. Martin visited among the Moravian Brethren from Georgia, who had settled in Germantown,

near Philadelphia. After four weeks' vacation he returned to New York, where he had to wait a month for a vessel bound for the island of St. Thomas. During his sojourn he was hospitably entertained at the house of Thomas Noble. On July 21, Christian Henry Rauch, the first Moravian missionary to the Northern Indians, arrived in New York from Europe. He had with him letters of introduction to John Jacob Boemper. Expecting his arrival, Martin met him on the dock, and brought him to Thomas Noble's house. Like Spangenberg and Nitschmann three years previous, these devout Moravian brethren conducted private meetings for prayer, conference, and testimony at the homes of Boemper, Noble and others, and visited diligently among the friends of Moravians resident in the city and its environs.

Altho the godly walk and conversation of Martin and Rauch made a deep impression upon those with whom they came into intimate contact, their unselfish labors were not wholly unattended by opposition. About this time the Dutch Pastoral Letter of the Amsterdam Classis reached New York, and created a great stir against the Moravians, altho there were only a very few of them in America at the time. In this letter the Moravians in general and Count Zinzendorf in particular were branded as perverters of the faith. It was the culmination of bitter attacks against the Moravian Church made by various pastors and university professors in Utrecht and elsewhere. The pastoral letter was issued by a certain Dr. Kulenkamp over the protest of other members of the Classis. It declared that

Zinzendorf and his associates were mere sentimental mystics, neither good Lutherans nor good Reformed Christians, and that they must in no way be identified with the Ancient Brethren of Bohemia and Moravia, who were worthy of all honor and esteem. These baseless slanders wrought a great deal of mischief both in Europe and America. Freely circulated in New York, Pennsylvania, and elsewhere, many people were led to believe that the simple-hearted Moravians were a menace to true religion and the common welfare. For years these senseless persecutions continued, and from pulpit and press powerful invectives were hurled at the unoffending Moravians, whose sole purpose it was not to make "Moravians," or to win members for their Church, but to preach the unadulterated gospel of Christ to all men and so win souls for the Lamb that was slain. Even so good a man as the Rev. John Brainerd, a brother of David Brainerd, the distinguished missionary to the Indians, misled for a time, once declared, "If what Gilbert Tennent has written about the Moravians is true, I would rather see the Indians remain heathen than become Moravians."

It was therefore no small fire that the pastoral letter of the Amsterdam Classis kindled. No sooner had the slanderous missive reached New York when the Dutch Reformed ministers, notably Boel and Du Bois, began to denounce the Moravians in most violent terms. The Presbyterians in the city and thruout the country were no less virulent in their attacks. Thomas Noble, rigid Presbyterian that he was, became prejudiced against the Moravians, and

the love of other friends in New York cooled considerably. For a time few would have anything to do with them. Among those who refused to be prejudiced against the Moravians were John Jacob Boemper and his family, Mary, the wife of Thomas Noble, and Eleanor Gregg, Mrs. Noble's maid. Meanwhile the *"Account of Herrnhut"* by Isaac Le-Long of Amsterdam was published. When this history of the Renewed Brethren's Church reached New York, Mary Noble opened a correspondence with Le Long. She requested him to send her everything he might be led to publish in regard to the Moravians, whom she and Eleanor Gregg esteemed highly as true children of God, having been strongly attracted to them from the beginning.

On August 16, 1740, twenty-two-year-old Rauch began his labors among the Mohican Indians at Shekomeko,* their village, in Dutchess County, located about half-way between New York and Albany. The account of his first contact with the Indians reads like a romance. Meeting two wretchedly drunken Indians in the city, he accompanied them to Shekomeko, where he offered to become the teacher of their tribe. Speaking in the Dutch language, with which the Indians were acquainted, he told the savages about Jesus and His love. At first they laughed him to scorn; but he was not dismayed. With still greater earnestness he pointed them to the Saviour, and at last his hearers were moved to tears. Their unbelief and indifference vanished. Wasamapah, the

*Shekomeko was twenty miles northeast of Rhinebeck, or two miles south of the village of Pine Plains.

Chief, familiarly known in history as "Tschoop," has left an eloquent description of this meeting with Rauch. "Once upon a time," he says, "a minister tried to persuade us that there is a God. 'Do you imagine,' we said, 'that this is news to us? Return whence you came, we have no need of your teaching.' Then another man came who tried to teach us not to steal, drink, or lie. We told him, 'You fool, do you think we are unacquainted with what you are trying to tell us? Go and teach your white people these things, for who drinks and steals and lies more than they?' After a time Christian Henry Rauch came into my tent and among other things said, 'The Lord in Heaven desires me to tell you that He became man and shed His blood to make you happy and to save you from your misery.' When he was finished he quietly laid down near my bow and arrow, and soon slept as peacefully as a child. I said to myself, 'What sort of man is this? I could kill him on the spot, and yet he is positively without fear.' I could not forget his words. Even in my dreams I saw Christ's blood shed for me. Thus by God's grace an awakening began among my people." Tschoop became an earnest Christian and served four years as an evangelist among his own people, when he was called to his eternal home.

CHAPTER V

THE MORAVIANS FORM AN UNDENOMINATIONAL SOCIETY

Soon after Whitefield's theological argument with Peter Boehler which ended in the petulant expulsion of the Moravians from the Nazareth tract in the forks of the Delaware, Boehler received a call to Europe to undertake important duties in England. On Christmas Eve in 1740 he enjoyed a farewell love feast with the little band of Nazareth Moravians, corncake and "rye-coffee" being served. This was undoubtedly the first Christmas service held in the Forks of the Delaware. After the love feast Boehler celebrated the Holy Communion, which was the first Moravian celebration of the sacrament in Pennsylvania. Three days later he left for Philadelphia, where he visited some friends, after which, accompanied by Bishop Nitschmann, he proceeded to New York. While waiting for the ship which was to take him to Europe, he and Nitschmann visited the friends of the Moravians, and attended their religious meetings. These meetings consisted of Scripture reading, prayer, singing, a discourse, and an offering for the poor. They were held on Sunday afternoon after the regular services in the churches, and on Thursday of each week. After a meeting at the house of Peter Goelet, Jane Boelen, a relative of the host, asked Boehler if he would be willing to

conduct a meeting for them. He promptly accepted the invitation, saying he was always ready to preach the gospel. Therefore Boehler had charge of the next meeting. He delivered an impressive discourse based on Psalm 89: 15–16, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." Thomas Noble was an attentive hearer, and by his own confession was deeply moved by the glowing discourse. By his side sat a Presbyterian minister who had come to criticize, but found no occasion to find fault. This was the first Moravian sermon preached in New York City.

The impression made upon these good people by the devout and scholarly Boehler was deepened at subsequent meetings, and on January 28, 1741, he organized at their request an undenominational society to which Moravian evangelists from Bethlehem were to minister as circumstances would permit. The members of this society retained their former church connections, but met statedly for prayer and mutual edification. The original membership consisted of nine persons. They were Thomas Noble, Mary Noble his wife, Ismajah Burnet the wife of George Burnet, Jane Boelen the wife of Henry Boelen, Martha Bryant, Eleanor Gregg, Elizabeth Hume a widow, William Edmonds, and Mary Wendower the wife of Hercules Wendower. By the laying on of hands Thomas Noble and William Edmonds were set apart as the spiritual leaders of the society. A system of visitation was also inaugurated. After

the organization had been effected, Boehler preached an earnest sermon based on Acts 20: 28–29, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." On the following day he took affectionate leave of his friends, and set sail for Europe. Bishop Nitschmann returned to Pennsylvania, reaching Nazareth on February the fourth.

On November 30, 1741, Count Zinzendorf arrived in New York from England on the ship *"London,"* commanded by Captain William Bryant. He was accompanied by his daughter Benigna a girl of sixteen years, Rosina the wife of Bishop Nitschmann, John Jacob Mueller his private secretary and a portrait painter, Abraham Meinung and his wife Judith, David Bruce a Scotch Moravian, and John Henry Mueller a printer, who was merely a fellow-passenger. Bruce was the first British Moravian missionary in America. He was also the first regularly appointed evangelist of the Moravian Church who labored in and about New York City. Mueller the printer joined the Moravian Church in 1742, and became a widely known newspaper publisher in Philadelphia. His newspaper was the first to announce the signing of the Declaration of Independence. The watchword* for the day on which Zinzendorf for the first

*The original members of the Renewed Church felt the need of having a Scripture text as a guide for their daily devotions and conduct. To supply this need Count Zinzendorf selected a suitable text for each day. This text was called *"watch word."* In 1732 a series of *"watch words"*

time set foot on North American soil was Jeremiah 51:36, "Behold, I will plead thy cause." Strengthened by this peculiarly appropriate promise, he and his daughter Benigna, and Rosina Nitschmann went to the house of Jacques Cortelyou on Staten Island, where they were warmly welcomed by this godly man and his good wife Jacomyntje. On the following day Cortelyou and his wife escorted the newcomers to Timothy Horsfield's home on Long Island, directly opposite New York, where they were hospitably entertained. It was quite late in the evening when they arrived at Horsfield's house. However, Hercules Wendower and his wife Mary determined to extend their welcome to the visiting Moravians that night, if possible. But it was eleven o'clock, and because of the lateness of the hour they were unable to secure a boat to take them across the East River.

Next day Zinzendorf and his companions crossed the river and immediately went to the home of Thomas Noble, to whom the Count had written a letter, announcing his arrival, while the *"London"* was detained for a time by a calm in the Narrows. Mary Noble at once sent word to Mrs. Wendower that the expected guests had arrived, and the good woman immediately came to welcome the newcomers. To her great delight Mrs. Noble invited her to dine with them. Captain William Bryant of the *London* was also a dinner-guest. Bryant was a Presbyterian and

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was printed in advance for the whole year. After Zinzendorf's death in 1760 two texts of Scripture were selected, the *"watch word"* being taken from the Old Testament, and the "doctrinal" text from the New Testament. Such texts are published annually in a little volume popularly known as "The Moravian Text Book," or simply, "The Text Book."

a controversialist, therefore he soon launched into a discussion of disputed points in the Holy Scriptures. Zinzendorf sought to evade a discussion of this sort by turning the conversation upon themes more appropriate for the occasion. Thomas Noble altho a good man was not without prejudice against the Moravians at that time, therefore he was all the more ready to take offence. Misunderstanding the attitude which Zinzendorf took as a Christian gentleman and guest in his house, Noble was not only offended, but actually doubted whether Zinzendorf was really a servant of Christ. As a result he was not at all sure whether it would be wise for him to associate with the nobleman. His wife, however, had no such doubts or scruples. She was a warm friend of the Moravians, and such she remained to the end.

Count Zinzendorf's visit on Manhattan, altho it lasted only four days, created a great stir in New York for various reasons. His coming to America had been announced far and wide and all sorts of extravagant notions concerning him prevailed. The curious minded were anxious to see a nobleman of high rank and ancient family who had voluntarily retired from the Saxon Court to engage in religious work, even taking religious orders, and one upon whom so much praise and censure had been heaped by different men on both sides of the Atlantic. The enemies of Zinzendorf, however, had no curiosity about him. Influenced by the malicious pastoral letter of the Amsterdam Classis and by a vicious sectarian spirit in their hearts, they imagined they

knew him. Such were prepared to fight him at every turn as a man who was at once a dangerous adventurer and a menace to Church and State. In their blind and unjustifiable hatred of this good man they maligned both him and his fellow-Moravians, even going so far as to charge them with being Papists in disguise and emissaries of the French. On the other hand, many earnest souls in New York and the adjacent Provinces desired more Christian relations between the different Churches, and above all increased efforts to bring about the conversion of the ungodly whom the senseless sectarianism of the day not only left unreached, but greatly injured. It was therefore no easy task that Zinzendorf and the early Moravians assumed in New York and elsewhere.

Before Zinzendorf left for Pennsylvania he was very active in his endeavors to effect a closer union in New York between those who had been drawn together in the Lord, and who felt a peculiar attachment for the Moravians. Their longing for the gospel of Christ was genuine, and Zinzendorf resolved to organize them permanently, or to resuscitate the organization which had been effected by Peter Boehler the previous winter, but which had fallen into partial decadence. With this purpose in mind he appointed Jacques Cortelyou and Mary Wendower as *"Elders"* of the awakened souls to labor faithfully among them according to the spiritual state of each one. Cortelyou was commissioned to come over to the city from Staten Island once a week to conduct a conference at which those interested were to deliberate together on the condition of the little so-

ciety, and to assist one another with mutual counsel and advice. Those who were especially interested in the welfare of the Society were Jacques Cortelyou and his wife, Richard Waldron, Mary Wendower, Jane Boelen, and Martha Bryant. On December 6, 1741, the day after the re-organization of the Society, Zinzendorf and his company left for Philadelphia where, after brief stops on the way, he arrived four days later. The fellowship thus fostered in New York led to a decided call for distinctive Moravian labors in the metropolis.

CHAPTER VI

SYSTEMATIC MORAVIAN HOME MISSION WORK BEGUN IN NEW YORK

Pursuant to a colonization policy inaugurated by Zinzendorf in 1734, a colony of fifty-six Moravians under the leadership of George Piesch, an assistant of Spangenberg, left England on March 19, 1742, for Pennsylvania. This colony was organized for the voyage into a Sea Congregation with formal rules and regulations. Peter Boehler was the chaplain or pastor. The voyage was made in the snow *"Catherine"* commanded by Captain Thomas Gladman, who was at this time intimately associated with the Moravians in England, and later identified himself fully with the Moravian Church. After a stormy passage the *Catherine* landed on May 23 at New London, Conn., where some repairs had to be made to the snow. Three days later twenty-four men of the colony boarded a sloop bound for New York. Fearing they might be impressed by a British warship, seven Englishmen in the party went ashore near New Greenwich and travelled the remaining distance to New York on foot. By the close of the 30th day of May all the members of the colony were re-united on their own vessel lying at anchor in the port of New York.

Almost as much excitement attended the coming of the *Catherine* as that created by the arrival of

Zinzendorf in the preceding year. The enemies of the Moravians were sure that the snow harbored a new company of dangerous conspirators against the King and the Protestant religion. Some Germans in the city, thinking perhaps they might find redemptioners, or poor people whom they could buy for a small sum by paying the Captain the money for their passage, were greatly surprised to learn that the Moravians belonged to a decidedly superior class, and could not be purchased. But not all New York people were hostile to the colony. There were those who boarded the vessel to extend a warm Christian welcome to the newcomers. Among this number were Mary Noble and Mary Wendower with her husband. These enjoyed a never-to-be-forgotten love feast with their Moravian friends. Thomas Noble, however, had no desire to see the Moravians, thinking he had seen quite enough of their kind. That he might avoid a meeting with them he left the city early in the morning for Long Island without telling his wife where he was going. Returning home in a ferry-boat, his wife caught sight of him as he passed the *Catherine,* and womanlike called to him and asked him to come on board. He reluctantly responded to her request, and joined his wife just as Peter Boehler was preaching a stirring sermon on the text for the day. The sermon fitted Noble so well that he insisted both text and sermon were intentionally directed against him, thereby proving how a guilty conscience inspires all sorts of vain imagining. When Boehler's New York friends requested him to conduct an evening meeting for them in the

city, Noble objected on the ground that it would give rise to offence. Hercules Wendower, seconded by his good wife, took him roundly to task for trying to block the preaching of the gospel by a true servant of the Lord. Noble withdrew his objections, being silenced, but not convinced, and Boehler conducted the desired meeting. On the following day, which was May 31, the *Catherine* set sail for Philadelphia, where it arrived a week later. There were at this time one hundred and twenty Moravians in America.

The working force of the Moravians was greatly strengthened by the coming of the Sea Congregation. Zinzendorf having perfected the organization of the Moravian Church in Pennsylvania, and many of the newcomers being eminently fitted for evangelistic labors, it was now possible for the Moravians to extend their activities by entering inviting fields which they had hitherto been unable to occupy. Persuaded that the Lord had work for them in New York, arrangements were made in the summer of 1742 to constitute New York and vicinity a permanent field for systematic home mission work. Encouraged by some members of the undenominational society, it was decided to make New York City a regular preaching center for the mixed multitude sadly in need of gospel ministrations. It was also thought some service might be rendered the German Lutherans in the city, who at the time were not receiving proper care and attention. These however had been prejudiced by the current misrepresentations, and Moravian effort in their behalf proved of no avail. In September, 1742, David Bruce made the beginning of systematic

Moravian home mission work in New York. He was the first regularly appointed Moravian evangelist who labored here. The next workers sent to this vicinity were Henry Almers and his wife Anna Rosina, who in January of the following year began their labors as teachers and evangelists on Long Island and Staten Island. George Neisser of Bethlehem also labored in New York for a short time in January. The evangelists were unordained men. This lay activity consisted of visiting among the people, preaching the gospel in private houses or meetings, dispensing spiritual food among those hungering after righteousness, fostering the undenominational society under Moravian care, the opening of religious schools for children, and mission work among the Negroes in the community, especially on Staten Island. They had no thought of proselyting, or of making Moravians of those whom they served. Their one purpose was to exalt Christ and to win souls for Him. These evangelists received no compensation from those among whom they labored, their frugal support being provided by their brethren in the settlement congregations, principally the one at Bethlehem.

On January 13, 1743, Zinzendorf arrived in New York on his way to Europe. A small company of Moravians, who had spent some time in Pennsylvania, was also in the city. Some of this number were to accompany Zinzendorf, while others were bound for St. Thomas in the West Indies to engage in mission work. Upon his arrival, Zinzendorf first visited Captain Nicholas Garrison on Staten Island,

having made the acquaintance of this experienced Christian seaman in 1739 while in the West Indies. Garrison was already interested in the Moravians, and later became an efficient member of the Moravian Church, rendering important services in many ways. The object of Zinzendorf's visit was to engage Garrison to bring over from Europe another Moravian colony which was to be larger than the First Sea Congregation. Garrison regarded it as a Christian duty to accompany the Count to Europe and take charge of the proposed enterprise. Zinzendorf also held an important conference with the Moravian Brethren who were in New York at the time. Peter Boehler was among the number. Plans were formulated for the further prosecution of the work of the Church in Pennsylvania and New York. The mission in the West Indies also received attention. Valentine Loehans, a missionary of St. Thomas, had come to New York some weeks previous to this meeting, and, while waiting for a ship bound for the West Indies, engaged in evangelistic work among the Negroes in and about New York City. On January 8 this faithful servant of the Lord died unexpectedly on Staten Island. John Brucker, a member of the Sea Congregation, who had been appointed to accompany the West Indian missionaries as a lay assistant, was now ordained to the ministry by Zinzendorf to supply the vacancy occasioned by Loehan's death. On January 20 Zinzendorf and his company with Captain Garrison and his daughter set sail for London, where they arrived nearly a month later.

As the activities of the Moravians increased the

attacks of their enemies became more virulent. Pulpit and press were bitterly arrayed against the Brethren. Hostile ministers made the Moravians the subject of their diatribes and forgot to preach the gospel. At the time of Zinzendorf's departure for Europe Gilbert Tennent came from Philadelphia for one of his periodic visits in New York. He preached violently against what he termed "the damnable doctrines of the Moravians," and read to the people the slanderous tracts which he and other clergymen had published. In these tracts the Moravians were called "locusts out of the bottomless pit," "foxes who spoil the vineyard of the Lord," and "heretics which the devil has sent in these last times to delude the earth." At a public meeting where Tennent read one of these tracts he concluded by saying, "I have nothing further to offer." Jane Boelen, an ardent friend of the godly Moravians, cried out in disgust, "Feel in your pocket, you might have overlooked something after all." The people were thoroly weary of his senseless tirades, and took him to task for not preaching the gospel. The Presbyterian and Dutch Reformed clergy fanatically determined to stamp out the preaching and work of the Moravians. At their instigation measures were enacted against the Brethren first by the city authorities, and next by those of the Province. One evening in January, 1743, Peter Boehler was called before the City Council for no other offense than that of preaching the gospel in a private house, and John Cruger the Mayor ordered him to leave the city on the following morning. When Boehler asked why he was

forbidden to remain in the city, the Mayor harshly replied, "Because you are a vagabond." At the house of a friend Boehler wrote a Latin letter in his defense, and sent it to the Mayor, who was greatly impressed by the scholarly document. But Boehler left the city and went to the home of Timothy Horsfield on Long Island. A number of friends brought the matter of his expulsion to the attention of James Alexander, a lawyer, who told them that any twelve persons could give a minister an appointment which would qualify him to conduct preaching services. He advised them to give Boehler such an appointment. This advice was acted upon at once. Among those who took the required action were Thomas Noble, Hercules Wendower, Richard Waldron, Joris Brinkerhoff, Jan Van Pelt, Jacobus Montague, and William Edmonds. Boehler then returned to the city and resumed his preaching.

Altho authorized to preach, it was not without danger that Boehler carried out his mission. Tennent, Boel, Du Bois and other narrow-minded clergymen had so prejudiced the people against the Moravians that it was unsafe for the Brethren and their friends to be seen in the streets of the city. In some instances they were actually stoned. That such prejudice and persecution should have existed in New York for years seems almost unbelievable in our day of cordial relations between the various denominations working side by side as one in the Lord. It is equally surprising that a man of Tennent's caliber and consecration should have been so misled as to stoop to the level of vilifying and spying upon

the Moravians, whose sole purpose it was to exalt among the people the very Saviour whom he preached with such wonderful results. In 1743 he delegated a man from New Jersey, Fisher by name, to go to the home of Thomas Noble and persuade him to have nothing further to do with the Moravians. While this man was with Noble a package of letters from Georgia addressed to the Brethren at Bethlehem arrived. By no means sure that the Moravians were not what their enemies represented them to be, he was curious to know what these letters contained. Christian Henry Rauch, who happened to be in the city at the time, gave him permission to open the package. The letters contained therein were written by James Burnside and John Brownfield of Savannah. The writers gave glowing testimony to the grace and power of the Lord Jesus Christ which they experienced, and Noble could not help but feel that the Brethren were the children of God. Even Fisher had to admit that God was with these people.

Notwithstanding the persecutions suffered by the Moravians, the little Society organized by Boehler on January 26, 1741, and resuscitated by Zinzendorf in the latter part of the same year, flourished in a quiet way and exerted its influence for good. Thomas Noble did a great deal for the Society. Altho at times greatly prejudiced against the Moravians, his prejudice was always against his will, and never of his own making. He was an active member of the Presbyterian Church from his youth, well informed in matters of doctrine, and on intimate terms with fellow Presbyterians renowned for their holiness,

with whom he carried on a stated correspondence. But he was first of all a devout Christian. Noble in heart as well as in name, he unselfishly placed himself and his means at the disposal of the Lord for the advancement of His cause. About the same time that he made the acquaintance of the Moravians, he also became acquainted with the Rev. George Whitefield, the English evangelist. His Christian life was greatly strengthened by both these contacts. Gilbert Tennent was his intimate friend, and one whom he held in high esteem. That an earnest-minded and conscientious man like Noble should be confused at times, not knowing whether he should believe what his Presbyterian friends said of the Brethren, or follow the dictates of his own heart and hold to them, can be readily understood. His wife, who was not only a devout Christian but a woman of rare common sense, by her wise counsel helped him to overcome in his own heart the prejudice which the enemies of the Brethren stirred up. In the summer of 1742 he visited the congregation at Bethlehem for the first time. This visit greatly strengthened his regard for the Brethren, altho as a rigid Presbyterian he took some offense at their music. For four years the Society organized in New York by the Moravians regularly met at his house. Here David Bruce preached his first sermon in the city. Eleanor Gregg, Noble's housekeeper and the caretaker of his children, was the first person in New York to identify herself with the Moravian Church. In August, 1743, she went to Bethlehem, where she was received into the congregation. In

September of the same year she became the bride of Hector Gambold, a Welshman and member of the First Sea Congregation. Both entered the household of Thomas Noble. They were appointed by the Church authorities at Bethlehem to labor in conjunction with Noble among the awakened persons who were associated together, she especially among the unmarried women. They served in this capacity from November, 1743, to June, 1745.

On November 26, 1743, the *Little Strength,* which brought the Second Sea Congregation from Europe, anchored off Staten Island, not far from Nicholas Garrison's home. Garrison, who was now a member of the Moravian Church, not only commanded the vessel, but served as an Elder of the Congregation. His crew consisted of fifteen men and boys, all being Moravians with the exception of one man and two boys. Besides the crew the colony numbered one hundred and eleven persons. On the morning after the arrival of the *Little Strength,* Henry Almers, the Moravian Evangelist on Staten Island, went on board with his wife to welcome the newcomers. After the greetings were over Garrison handed him a package of letters from Spangenberg and George Neisser for the Brethren at Bethlehem, and Almers immediately set out for Pennsylvania to announce the arrival of the colony and to deliver the letters in his care. On the same day the vessel docked in New York. Hector Gambold and Thomas Noble with other friends in the city went on board and welcomed the newly arrived Brethren. Later several leaders of the colony accompanied Noble to his

home, where plans were made for the journey of the Sea Congregation to Bethlehem. The colonists covered the greater part of the distance on foot. Their luggage was taken to Brunswick by water, whence it was conveyed to its destination by wagons sent for the purpose from Bethlehem.

Meanwhile the adversaries of the Moravians were untiring in their efforts to suppress them. The success of Moravian missions among the Indians recruited the forces of the enemy. Finding that the progress of the gospel seriously affected the liquor traffic in the Indian country, unscrupulous white traders assiduously circulated the report that the Moravians were Papists in disguise and secret emissaries of the French. This was a master-stroke of the enemy. It was delivered at a time of unrest and apprehension. King George's War was imminent. It was an open secret that the French were leaving no stone unturned to enlist the Indians to fight on their side. Therefore feeling against the Moravians ran high. They were called before the authorities to clear themselves of the charge preferred against them by swearing allegiance to the King. They expressed their willingness solemnly to affirm what was demanded of them, but begged to be excused from taking an oath on the ground that this was contrary to their religious convictions. Altho their request could not be denied, the position they took in the matter intensified the hostile suspicion harbored against them. In August, 1744, Gottlob Buettner, Joachim Senseman and Joseph Shaw, missionaries among the Indians at Shekomeko,

were arraigned before a magistrate, by the minister at Rhinebeck, on the charge of propagating Popery and French interests among the savages. Buettner, in the name of the Brethren, proved to the satisfaction of the magistrate that the Holy Scriptures furnished the sole ground of their teaching and the basis of their labors among the heathen. They were promptly discharged, and the accusing minister was sharply reprimanded for his slanderous charge against the Brethren. However, the prosperous Indian Mission was in danger, therefore Bishop Nitschmann sailed for Europe on March 24, 1744, for the purpose of negotiating with the British Government for the protection of the mission. He took with him Samuel and Mary, a Christian Indian couple joined in marriage by Peter Boehler at Bethlehem on February 16. On May 1 the *Little Strength* was captured by a Spanish privateer. Nitschmann and the other passengers on board finally reached their destination, but the vessel itself was never recovered.

The troubles of the Moravians were now fairly begun. In September, 1744, chiefly at the instigation of the Presbyterian and Dutch Reformed ministers, the Assembly of New York formally took up the cudgels against them. It was decided to frame an Act which should banish the Moravians from the Province. Many members of the Assembly were strongly opposed to a measure of this kind. When some one asked what the title of the proposed Act should be, Judge Thomas Jones, an intimate friend of Thomas Noble, said, "Call it the Persecution Act." George Thomas, another member of the Assembly,

also protested against the silly and unjust measure. When the question was debated as to what punishment should be meted out to the Moravians in case they insisted upon continuing their work and preaching, Assemblyman Richard Stillwell cried, "Hang them as your fathers hanged the Quakers." On September 13 the measure was passed, and eight days later it received the endorsement of Governor Clinton. It was entitled *"An Act for securing His Majesty's Government of New York."* Swearing allegiance to the King was made obligatory.

Among other things this measure contained the following enactments: "Every vagrant preacher, Moravian or disguised Papist, that shall preach without taking such oaths or obtaining such license, as aforesaid, shall forfeit the sum of 40 pounds, with six months' imprisonment without bail or mainprize, and for the second offense shall be obliged to leave the colony; and if they do not leave the colony or shall return, they shall suffer such punishment as shall be inflicted by the Justices of the Supreme Court, not extending to life or limb." "Every vagrant preacher, Moravian or disguised Papist or any other person presuming to reside among and teach the Indians under the pretense of bringing them over to the Christian faith, without such license as aforesaid, shall be taken up and treated as a person taking upon him to seduce the Indians from His Majesty's interest, and shall suffer such punishment as shall be inflicted by the Justices of the Supreme Court, not extending to life and limb." That this Act was directly aimed against the Moravians, and

inspired by the Dutch Reformed and Presbyterian clergy is evident from the fact that it made explicit provision "that nothing in this Act contained shall be construed to oblige the ministers of the Dutch and French Protestant Reformed Churches, the Presbyterian ministers, ministers of the Kirk of Scotland, the Lutherans, the Congregational ministers, the Quakers and the Anabaptists to obtain certificates for their several places of public worship already erected or that shall be hereafter erected within this colony, anything in this Act to the contrary notwithstanding."

On October 25 of the same year in which these drastic measures were taken against the Moravians, Spangenberg arrived in New York. He was now a bishop of the Church, having received episcopal consecration on July 26, 1744, shortly before he left Germany. With him came Nicholas Garrison, George Neisser, Christian Froehlich, and two Moravian ministers, Abraham Reincke and Andrew Horn, with their wives. Bishop Spangenberg did his utmost to relieve the distressing situation which he found here, but all his efforts were in vain. In December the provincial authorities high-handedly closed the Mission Chapel at Shekomeko, and Moravian Mission work among the Indians in New York had to be abandoned. Eventually the Christian Indians followed their teachers elsewhere, locating first at Friedenshuetten, an improvised Indian village at Bethlehem, Pennsylvania, and later at Gnadenhuetten, where Mahoning Creek empties its waters into the Lehigh River. Meanwhile Mo-

ravian colonists continued to arrive in America. Soon after the loss of the *Little Strength* it was decided to have a ship built, and placed under the command of Captain Garrison for the purpose of transporting colonists destined for Pennsylvania. The contract was given to John Van Deventer, a shipbuilder of Staten Island, who had his yard near the present Port Richmond. Work on the ship was commenced in the beginning of 1745, and by February 7 Captain Garrison was able to report that good progress had been made. But for various reasons the work of construction was delayed, and it was not until May 29, 1748, that the good ship, which was christened the *Irene,* could be launched. Thomas Noble acted as the financial agent of the enterprise until his death in 1746, when Timothy Horsfield took his place. But Noble's interest in the undertaking extended beyond the time of his death. He left a legacy of 1,082 pounds to be applied toward the building expenses, which made it possible to launch the *Irene* altho constructed at a cost of 1,800 pounds, free from debt. On September 4 she left New York on the first of her fourteen voyages across the sea with twenty-nine persons on board, and Captain Garrison in command. Among the crew were William Edmonds, and Jean and Jacobus, Jr., the sons of Jacobus Van der Bilt of Staten Island. The *Irene* was captured by a French privateer off Cape Breton, on November 30, 1757, and sunk on January 12, 1758.

In the middle of March, 1745, the Society fostered by the Moravians in New York lost one of its most

influential members by the death of Mary, the esteemed wife of Thomas Noble. Her maiden name was Bayard. She was of Dutch descent and a devout Christian from her youth. The open wickedness of the city and the indifference of the Churches in the face of it gave her great concern. The meetings of the awakened persons who were drawn together by their oneness of heart were to her as a rock in a weary land. She earnestly longed for the dawn of a better day. When she became acquainted with the Moravians and their labors she regarded them as heralds of the morning. Therefore she was drawn to them from the beginning. A close student of their doctrines, history, and missionary labors, she recognized them as true children of God, and no amount of slander could change her high regard for them in the least. One of the first to join the Society organized by Peter Boehler, she remained an active member until her death. Seconding her husband in every good work and inspiring him to undertake many of which he himself might not have thought, her hospitable home was always open to Christians of all creeds, with a special welcome for the Moravian Brethren whom she dearly loved. The departure of this Christian woman of refinement brought an ache, not only to her immediate family, but to a large circle of friends to whom her life was a benediction. But no one missed her as keenly as her honest-minded and conscientious husband. Lacking a mother's care, he decided that it would be best for his children to be under the direct charge of the Brethren. Therefore he commissioned Hector Gam-

bold and his wife to take Thomas, Jr., Isaac, James, Sarah, and Mary to Bethlehem and put them in the Moravian school. He visited them frequently, and on one of these visits he died. On April 2, 1746, which was the Saturday before Palm Sunday, Thomas Noble went to his eternal reward, and as a result the Moravian Church was very much the poorer. The following epitaph fittingly crowned his finished career:

"Beneath this earth a child of Grace
Named Thomas Noble lies interred;
Faithful and active in his place,
Beloved in life, in death revered.

"A willing servant of the Cross,
From whence his peace and pardon came;
The world's best gains to him were loss,
He loved his Lord and bore His shame.

"O dearest Reader, think how he
Rejoices now, and views the Lamb!
Indeed this Grace for you and me
Is purchased on the Cross' Stem."

Unmindful of their danger David Zeisberger and Frederick Post went to the Mohawk Valley to perfect themselves in the Mohawk language. The Anglican minister at Albany, a man by the name of Barclay, altho later a valued friend of the Moravians, on February 23, 1745, had Captain Rutherford arrest these missionaries as emissaries of the French. They were taken to New York City and imprisoned in City Hall. They were examined by the Court and declared innocent of any wrong-doing.

But they were not discharged because they refused to take an oath. Perhaps the authorities desired the prisoners to leave of their own accord so that a new charge might be preferred against them, for the prison-doors were frequently left wide open. But Zeisberger and Post were law-abiding and waited for a legal discharge. During their imprisonment they were daily visited by Thomas Noble, Mary Wendower and other friends of the Brethren. The jailer had given them strict orders not to bring the prisoners any food, but this did not bar these friends from drinking tea with them. Such sympathetic ministrations as these good people were allowed to offer greatly comforted the hearts of the missionaries. They were in prison seven weeks when Governor Thomas of Pennsylvania interposed in their behalf. At the time of their release from prison the costs amounted to more than six pounds and ten shillings. Noble and Mary Wendower expressed their desire to pay the costs, but the authorities would not permit them to do so because the missionaries had been imprisoned on a false charge.

The Moravian Brethren believed that the Lord had called them to labor in New York, and they were determined that the machinations of man should not drive them from their God-given task. That they might be unhampered in their activities they resolved to make use, if possible, of what seemed a favorable clause in the Act of the New York Assembly directed against them. This clause contained the provision, "Unless permitted or licensed by the Governor." Therefore a delegation consisting of

Bishop Spangenberg, John Okely and John Pyrlaeus waited upon Governor Clinton and respectfully begged him to grant the Moravians permission to preach in the City and Province. This request was denied. Undaunted by the rebuff they changed the character of their religious meetings, instituting a sort of catechetical system. For example, some passage of Scripture was selected and read, whereupon those present were invited to ask questions bearing upon it, which were then answered by the leader of the meeting or some other member of the Society. In the first meeting of this kind William Edmonds was asked to read I. Corinthians 3:1–10, after which questions were asked and answers given.

In 1744 the Society consisted of the following persons: James Arden, a joiner; Jacques Cortelyou, an Elder of the Dutch Reformed Church living on Long Island, and his wife Jacomyntje, m.n. Pett, also a member of the Dutch Reformed Church; William Edmonds, who removed to Bethlehem in 1749, and his wife Rebecca, m.n. Beavois; Abraham Florentine, a shoemaker; John Hopson, a butcher on Long Island, who was received into the Moravian congregation at Bethlehem in 1748; Timothy Horsfield, also a butcher on Long Island, who removed to Bethlehem in 1749, and his wife Mary, m.n. Doughty; John Kingston, a blacksmith and shop-keeper, and a member of the Anglican Church; Judith Brashier, m.n. Gosheries; Elizabeth Hume, a widow who in October, 1745, married John Okely of Bethlehem; Martha Bryant, who married the Rev. Lawrence Nyberg in 1748 and went with her husband to Europe

two years later; Ismajah Burnet, m.n. Thomas, and wife of George Burnet; Jane Boelen, m.n. Waldron, and wife of Henry Boelen, a silversmith; Mary Montague, m.n. Pell; Thomas Noble and his wife Mary; Elsie, the daughter of Alice Wyton, a widow; Deborah Smith, m.n. Pell, a widow and sister of Mary Montague; Mary Wendower, m.n. Peterse, the widow of Hercules Wendower who died in 1743, and one of the first adherents of the Moravians in New York. In 1745 Mrs. Wendower removed to Bethlehem, where in August of the same year she married James Burnside. After her second husband's death in 1755 she returned to New York City where in 1774 she herself died. Other members were Jacobus Montague, a shopkeeper; Joseph Shaefer, and Hendrick Van Vleck, a member of the Dutch Reformed Church. In December, 1748, Van Vleck was received into the Bethlehem congregation, and became the agent of the Moravian Church in New York. In 1774 he removed with his family to Bethlehem where he died on July 25, 1785. Three sons and one daughter survived him. Jacob, the oldest son, was consecrated a Bishop of the Moravian Church in 1815, and died at Bethlehem sixteen years later. William Henry, Jacob's son, was likewise consecrated a Bishop of the Church in 1836. In 1853 he died at Bethlehem. In 1881 Henry J. Van Vleck, a great grandson of Hendrick, was also consecrated a Moravian Bishop. Taylor Van Vleck, a grandson of the last named Bishop of this famous family, entered the Moravian ministry in 1912, and is now a successful Moravian missionary in the West Indies.

In June, 1742, there were one hundred and twenty persons at Bethlehem. This company was divided into what was known as the *Pilgrim Congregation* and *the Home Congregation.* Those in the first division devoted themselves to evangelistic work among the Indians and white people, and to educational activities among children for whom by the year 1746 at least fifteen schools had been established. The second division carried on the work at home, and provided means for the support of the Pilgrims. Frequently transfers from one division to the other were made, some being among the Pilgrims for a time and then for a season with the Home Congregation. The Pilgrims were also known as Itinerants or Evangelists. They reported at headquarters from time to time and received appointments to other fields of labor. This explains why there were so many different itinerants in New York City and its environs in the short period between the organization of the Undenominational Society and that of the Congregation, some laboring here only a few weeks at a time. The ministers and lay-evangelists who labored here before the organization of the congregation were the following:

Augustus Gottlieb Spangenberg, March, 1736.
David Nitschmann, April, 1736.
Frederick Martin, June, 1739 and July, 1740.
Christian Henry Rauch, July, 1740, and occasionally later on.
Peter Boehler, January, 1741, and later.
Count Zinzendorf, December, 1741, and later.

David Bruce, September, 1742, and afterwards at irregular intervals.
Henry Almers, January, 1743, to April, 1745.
George Neisser, January, 1743; March to June, 1746; March to June, 1748.
Hector Gambold, November, 1743, to June, 1745; June, 1746, to February, 1747; September, 1747, to February, 1748.
Owen Rice, September, 1745.
James Burnside, September, 1745.
Jacob Vetter, September, 1745, to January, 1746.
John Wade, February, 1747, to August, 1747.
Christian Froehlich, February, 1747, to August, 1747.
Valentine Loehans, December, 1742, to January 8, 1743.
Valentine Haidt, June, 1748, to July, 1748.
James Greening, June, 1748, to March, 1750.
Richard Utley, 1747 to 1748.
John Doehling, 1748 to 1750 laboring as an evangelist and teaching school on Long Island.
Jacob Rogers, 1749–1750 here and up the Hudson.

In this list of Moravian laborers in New York, Spangenberg, Nitschmann, Martin, Rauch, Boehler, Zinzendorf and Loehans were ordained ministers, the others being lay-evangelists at the time. Some of the latter like Neisser, Rice, Gambold, Vetter, Haidt, Greening and Rogers were ordained later. Altho faithful and useful evangelists David Bruce, James Burnside, Christian Froehlich and John Doehling were never received into the ordained ministry of the Church.

CHAPTER VII

THE ORGANIZATION OF THE FIRST MORAVIAN CHURCH

Altho the early Moravians in America had many bitter enemies thru no fault of their own, they also had numerous friends of which some were influential in high places. Among their friends was General James Oglethorpe, the philanthropic founder and Governor of Georgia. This friendship had no ordinary foundation. When Zinzendorf was in England in the early part of the year 1737, he took steps to revive the famous *Order of the Grain of Mustard Seed* founded by him as a boy at Halle, and Oglethorpe, together with other influential Englishmen, became a member. The friend of Zinzendorf, he also became the friend of the Moravian Brethren. He was on the same ship which brought the Moravian colony to Georgia. As earnest Christians and good colonists they won the everlasting regard and esteem of this good man, little thinking that he would some day become a defender of their rights. In Governor Thomas of Pennsylvania the Moravians found another good friend. The following events show how both these men proved not only their friendship, but their broadminded statesmanship at a critical stage in Moravian history.

In 1740 the British Parliament passed a general Act for all the American Colonies providing that

"all persons residing in his Majesty's Colonies in America for seven years, without being absent from the said Colonies for a longer time than two months, shall upon taking the proper oaths be deemed his Majesty's natural-born subjects." Quakers were excused from taking the required oath by a previous Act of Parliament. Three years later the Assembly of Pennsylvania passed an Act providing for a similar exemption of "such foreign Protestants as do conscientiously scruple the taking of any oath." The Governor wanted the religious bodies specified, but then as now the politicians were afraid of losing votes, for they knew that if the Moravians should be mentioned there would be trouble; therefore they refused the Governor's request. Proprietor Thomas Penn took the position that whether or not the Moravians were specified in this Act they had been particularly in the mind of those who framed it. That full justice might be done the Moravians Thomas Penn and General Oglethorpe went to England in 1747 and moved in the House of Commons "that a clause be inserted in the Act of 1740 in favor of the Moravians or United Brethren, exempting them from the taking of an oath." This motion prevailed, and was embodied in a new Act which took effect on December 25, 1747. Moravians of to-day no longer seek exemption from taking oath or bearing arms, even as in those early days many of the Brethren as individuals had no conscientious scruples on this score. At that time, however, it was deemed desirable to take some such position as a Church, not only on conscientious grounds, but so that the

progress of the gospel which it proclaimed might not be hindered.

Altho deeply grateful for the privileges which they now enjoyed, the Moravians realized the necessity of having their Church officially recognized by the British Government. To achieve this end six leading men of the Church were appointed as Deputies on December 13, 1748, to carry on the necessary negotiations. On New Year's Day, 1749, these deputies landed in England. They carefully framed a petition which was brought to the attention of Parliament. England was anxious to have the largest possible number of desirable settlers in her colonies, therefore it was most opportune for the appeal of the Brethren that Captain Garrison arrived in London with the *Irene* while this matter was under discussion. On board the *Irene* was the *"Third Sea Congregation,"* consisting of one hundred and twenty Moravian colonists bound for Pennsylvania.

On February 20, 1749, General Oglethorpe presented a resolution in the House of Commons pledging the House to encourage the Moravian Brethren to settle in the Colonies. This resolution was adopted with but one dissenting vote. The House then appointed a Committee of Inquiry consisting of more than forty members with Oglethorpe as chairman. The petition of the Deputies of the Moravian Church was referred to this Committee. On March 14 Oglethorpe reported it to the House of Commons, and in the name of the Committee recommended that it be granted. The claims made by the Brethren in their petition were substantiated by

one hundred and thirty-five documents. After considerable discussion an Act of Parliament was passed on May 12, 1749, recognizing the Unitas Fratrum or Moravian Church as an ancient Protestant Episcopal Church with doctrines differing in no essential point from the Thirty-nine Articles of the Church of England, and conferring upon it as such distinct rights and privileges in all British dominions. By this Act the Moravians were also exempted from taking oath and from military duty, the British Government accepting affirmation and assessment of money in lieu of these obligations. The practical value of this Act cannot be overestimated. By it the Moravian Church was established thruout Great Britain and all its possessions.

The significance of these important events was nowhere appreciated more than in New York. Those who had at heart the interests of the Brethren in the city felt it desirable to organize a regular Moravian congregation. At this time the church authorities in Europe decided that Bishop John de Watteville should make a tour of inspection among the Indian Missions and in the West Indies. In the third week of September, 1748, de Watteville, the son-in-law of Zinzendorf, with his wife, the Countess Benigna, and five young women, landed in New York. John Wade, the Moravian Evangelist, welcomed the distinguished arrivals and conducted them to Bethlehem. Returning from his visit to the Indian Missions, de Watteville spent some time in New York in December, 1748. This time he was not merely passing thru the city, but had come for the purpose

of organizing a Moravian congregation as directed by the first distinctively Moravian synod convened at Bethlehem on October 13. Notwithstanding bitter persecution the Society organized by Boehler flourished. By the spring of 1748 it had at least fifty members in the city and its environs. At this time an ineffectual effort was made to secure the use of a Lutheran or Reformed church for stated public Moravian services. When this effort failed, a hall was rented for meetings and rooms for the accommodation of ministers and lay-workers. In this hall both English and German preaching services were held on Sunday and private worship on several evenings of the week.

On March 26, 1748, a farewell love-feast was held in honor of Abraham Boemper, who was about to remove to Bethlehem. On this occasion a list of "souls gone to the congregation from New York, Long Island and Staten Island" was read. This list contains the names of adults and children, for in accordance with the rules of the Moravian Church all baptized children under thirteen years of age are received with their parents. In case only one of the parents joins the Church the same rule holds unless it is the expressed wish of the parents that their children shall not be so received. Those who went to the Bethlehem congregation from New York before the year 1748, according to the list mentioned, were the following: Jupiter, the Negro boy who went to Europe with Bishop Nitschmann in 1736; Eleanor Gregg, who later became the wife of Hector Gambold; Anna Oerter, Gertrude Schneider, Lydia

Montague, Elizabeth Brasher, Mary Burnside, Gertrude Peterson, Rebecca Montague, Abraham Montague, Martha Bryant-Neiberg, Martha Bueninger, Elizabeth Okely, Anna Burnet, Thomas Noble, Jr., Isaac Noble, James Noble, Sarah Noble, Mary Noble, James Arden, Elizabeth Arden, John Arden and his wife, Andrew the Negro, John and Mary Kingston, Christian Boemper, William Burnet, Hannah Gatehouse, Corydon the Indian, Thomas and John Campbell, Abraham Boemper, Joseph Boelen, Joseph Kingston, thirty-five in all. Those from Long Island who went to the Bethlehem congregation were Timothy and Elizabeth Horsfield, Israel Horsfield, Molly Watters, Peter Peterson, John Hopson, John Edmonds, Mary Edmonds, Thomas a Negro, Anthony a Negro, Rebecca a Negro girl, Cæsar a Negro boy, Mary Edmonds, Elizabeth Cornell, or fourteen in all. Those who went from Staten Island were Nicholas Garrison and his wife and children, Nicholas, Jr., John, Lambert, Benjamin and Susanna; Sigorius, two little children whose names are not given, and Anna Van der Bilt, or eleven in all. Therefore the total number of persons who had identified themselves with the Bethlehem congregation was sixty. On December 27, 1748, Bishop de Watteville organized the first Moravian congregation in New York City. Among the charter members were Hendrick Van Vleck and his wife Jane; John Kingston, Ismajah Burnet, Janet Boelen, William Cornwall, and Timothy Horsfield and his wife Mary. James Greening, who with his wife Elizabeth labored in New York from June, 1748, to March, 1750, assumed the

pastoral oversight of the congregation. In May of the following year the Act of the British Parliament settled the future status of the congregation.

On the day this Act was passed the *Third Sea Congregation* whose presence in London had given added impulse to the measure, landed in New York. The arrival of these colonists attracted a great deal of attention. In the weekly issue of the *New York Gazette* this statement appears: "We hear that the snow *Irene,* Capt. Garrison, is arrived at Sandy Hook, from London, with upwards of one hundred passengers on board, of the Moravian Brethren." The Moravians and their friends in the city welcomed the newcomers as the other Sea Congregations had been welcomed by them, but the most important event of the year was the announcement of the Act passed by the British Parliament in May. On October 6 Bishop de Watteville and the Countess Benigna, with Bishop Nitschmann and his wife, and a number of others left Bethlehem for New York to return to Europe. On October 12 de Watteville completed the organization of the New York congregation. On this occasion the Holy Communion was celebrated for the first time in New York according to the ritual of the Moravian Church, forty-six communicants partaking. Owen Rice, having been ordained a Deacon of the Moravian Church in 1748, became the first settled pastor of the congregation. On May 12, 1749, he entered upon his duties, serving in this capacity until June 10, 1754, when he returned to Europe, where he served various congregations in England and Ireland until his death thirty-

one years later. In 1744 the sacrament of Baptism was administered for the first time in New York by a Moravian minister. On April 25 the Rev. Gottlob Buettner baptized eight-year-old James, the infant son of James and Mary Montague, in the presence of the parents, and Thomas Noble, Hector Gambold, Mary Noble, Elizabeth Hume, Mary Wendower, Jane Boelen, Martha Bryant, and Eleanor Gregg. On October 20 of the same year the Rev. John C. Pyrlaeus baptized James, the infant son of Thomas and Mary Noble. The first Moravian marriage ceremony in New York was performed by the Rev. Owen Rice on January 12, 1751, the contracting parties being Jacob Reed and the widow Jane Taylor, m.n. Minthorne.

Regularly organized and having a resident pastor, the work of the congregation could be more vigorously prosecuted. Three stated meetings were held on Sunday, a preaching service in the morning at ten and in the afternoon at three o'clock, and a meeting for communicant members of the congregation at seven o'clock in the evening. The evening meeting was liturgical in character. The pastor and his assistant, together with their wives and such other workers in the congregation as they chose to invite from time to time, enjoyed a love feast every Sunday. In connection with the love feast they talked over matters pertaining to the spiritual interests of individual members who especially needed attention. There was also a brief meeting on Sunday afternoons known as *"Viertel Stunden."* This type of meeting came down from the time when in

1727 Zinzendorf delivered a brief address to married people, or young men, or young women, or children, as the case might be, especially adapting his words to the class of members before him. A weekly meeting of the congregation was conducted on Wednesday evening. The Society affiliated with the congregation had its meetings on Monday and Friday evenings. In common with other Moravian congregations of that period the New York church introduced at an early time the *Gemeintag,* a monthly congregational festival at which reports of Moravian labors in general, or letters from Christian friends or church leaders, or from missionaries in various fields, were read. The services of this day fostered the missionary spirit. The congregation also employed the *"Hourly Intercession,"* which was instituted at Herrnhut in 1727 at a time when the congregation was threatened with danger. The congregation in New York was divided into prayer-bands, each band being charged to pray during a specified hour. In this way every hour of the day and night was filled with the intercession of the Brethren at the throne of Grace. A list giving the names and hours of such intercessors in the congregation in October, 1756, is preserved in the archives of the First Moravian Church of New York City.

The Holy Communion was celebrated every eight weeks, the Society members partaking of the Sacrament less frequently than members of the congregation. A congregational love feast was held every three months, and as many times in addition as special occasions demanded. The records contain

the following interesting statement: "There must be a watch always at our house-door at the time of our private meetings, for it is against the law to lock a door. The brethren of the congregation and trustworthy members of the society take turns." It was the duty of the pastor, or of some one delegated by him, to keep a church diary, a copy of which had to be sent to the authorities at Bethlehem every month. This requirement likewise obtained in other Moravian congregations. As a result a tradition arose in some quarters that every Moravian minister had to submit to the Church authorities at Bethlehem for approval a copy of every sermon he preached. This tradition still obtained in the boyhood days of the writer of this history. There was no rule of this sort at any time. However, every Moravian pastor is required to keep a diary of the church which he has in charge, and to submit an annual report containing a statement, properly signed by the Elders and Trustees, showing the congregation's membership, financial condition, contributions to missions and benevolences, and other matters of interest. In the early days of the New York congregation there were elders and eldresses, and these, together with other members charged with the performance of certain tasks, were known as *"Helpers,"* and collectively as the *"Helpers' Conference."* This conference usually met before or after the weekly meeting of the congregation on Wednesday evening. In 1754 the conference consisted of Henry Van Vleck, John Kingston, Ismajah Burnet, Jane Boelen, William Nixon, and Esther Froehlich. One of the early

diarists of the congregation writes: "In funeral sermons we say nothing of the departed but speak to the living," which is a custom in accordance with the best traditions of the Moravian Church. The Moravian minister never deals in empty praise of the dead, nor does he pass judgment upon them. It is customary to read a brief biography of the departed at the funeral service. The early Moravians wore no mourning attire or emblems. They considered it inconsistent with their belief that Christian believers depart to be with Christ in the place of supreme bliss. Altho the former rule against the wearing of mourning apparel was abrogated years ago, the Moravian view of death remains unchanged. Therefore an outward show of mourning, especially if elaborate, is regarded as contrary to the best traditions of the Church.

In the spring of 1750 Jasper Payne, the pastor's assistant, and James Greening, an itinerant evangelist, opened a Boys' School in the Long Island house of Timothy Horsfield, which he placed at the disposal of the Moravians when on November 8, 1749, he removed to Bethlehem. John Doehling, a former Jena University student, was the teacher of the school. In December, 1750, the school was removed to "a house near the ferry." Subsequent to the year 1749, the Horsfield house was the seat of an *"Economy,"* or *"Family,"* composed of Moravian men and women laboring for the spread of the gospel, or in the interests of education. From this center the itinerants went forth to their labors in the city, on the neighboring islands, and in various parts of New

York and New England. Meanwhile the congregation was worshipping in the Hall rented for the purpose. Feeling that they needed a church, the members purchased for 300 pounds in New York currency two lots, each 25 x 100 feet, on the south side of Fair, now Fulton Street, between William and Nassau Streets. This purchase was effected in the year 1751. The Trustees of the congregation at the time were Owen Rice, John Brownfield, Henry Van Vleck, and John Kingston. The money for the lots and building purposes was raised by subscription. Those who contributed to this cause were Elsie Wyton, Judith Brasher, John Kingston, James Arden, Jacob Reed, Jacques Montague, Hendrick Boelen, Hester Pell, Thomas Pears, Abraham Boemper, Bishop Spangenberg "in the name of the United Brethren," Catherine Van Vleck, Sarah Van Vleck, Timothy Horsfield, Rudolphus Van Dyck and Elizabeth Cofton. An extant list of subscribers toward the erection of a dwelling house for the pastor contains the following names: Henry Van Vleck, John Kingston, Jacques Montague, Hendrick Boelen, Thomas Pears, Jos. Spangenberg "in the name of the United Brethren," Direk Schuyler, Catherine Van Vleck, Sarah Van Vleck, and Cornelis Tiebout.

On June 5, 1751, workmen broke ground for the edifice, and eleven days later the cornerstone of the first Moravian church in New York City was formally laid by the pastor, the Rev. Owen Rice. The cheering watchword for the day was "They shall not build, and another inhabit."—Isaiah 65: 22. This event gave great promise for the future, and the con-

gregation rejoiced greatly. The building operations were under the supervision of James Arden, a carpenter and member of the church. Work on the building, which was of brick, had to be suspended when winter set in. But favorable weather permitted the workmen to resume their operations on February 17, 1752, and by the middle of June the edifice was finished. On Sunday, June 18, just one year after the laying of the cornerstone, the church was consecrated by Bishop Spangenberg, assisted by the pastor, Owen Rice, and Jacob Rogers. The service was opened by singing the hymn, "May Jesus' blood and righteousness, fill and adorn this hallowed place." Bishop Spangenberg delivered an impressive German sermon based on I. Corinthians 2: 2, "I determined not to know anything among you, save Jesus Christ, and him crucified." At the afternoon service the pastor, the Rev. Owen Rice, preached in English from the text, "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John 4: 23. After the sermon the Holy Communion was celebrated, Bishop Spangenberg presiding. The services of the day were well attended. Among those present were a number of Bethlehem people. Some of the trombone players of the Bethlehem congregation assisted in rendering the instrumental music of the occasion. On the following Tuesday the Rev. Jacob Rogers preached at a service held in the little church.

Now that the congregation had a suitable house of worship, it was next decided to provide a com-

fortable home for the pastor. On July 1, 1752, work was commenced on the parsonage, and before the close of the year it was ready for occupancy. The building was of brick and three stories in height. It was located on the lot adjoining the church, and like the church fronted on Fair (Fulton) Street. It was first occupied by Owen Rice and his wife, who had previously found quarters in the home of William Nixon on Long Island. The congregation now had a church and parsonage, but no place for the burial of the dead. Therefore a plot of ground was obtained for this purpose in the year 1754 "a little way out of town." This grave-yard was located at what is now the corner of Mott and Pell Streets. Daniel Waldron, a married man aged 41 years, was the first person to be buried here. The interment occurred on March 23, 1754. The church register mentions six other deaths previous to that of Waldron, but it does not state where the remains were buried. In 1760 a piece of ground, 22 x 70 feet, adjoining the church-lot, was purchased and used as a burial-place. On August 27 of the same year the body of Elizabeth Susanna Pontenier, a child, was here laid to rest as the first seed of this God's Acre.

In 1754 an indebtedness of two thousand dollars rested on the church-property. Earnest efforts were made to liquidate the debt. Every three months an offering was taken to pay the accrued interest. At this time the congregation consisted of the following members: James Arden and his wife Ursula; John Cargill; William Cornwall and his wife Charity; John Doehling; Daniel Fueter and his wife Cather-

ine; John Kingston; a man named Kuiper; Daniel Mueller and his wife Mary; James Montague and his wife Mary; William Nixon and his wife Rebecca; Peter Petersen and his wife Sarah; Jacob Reed and his wife Jane; Jane Boelen; Ismajah Burnet; Elizabeth Inyard, a sister of Nicholas Garrison; Mary Hinchman; Jarvis Roebuck; a person named Smith; Jacobus Vanderbilt; Jan Van Deusen; Henry Van Vleck; William Burnet; John G. Feldhausen; Christoph Feldhausen; a man named Fritz; Lorenz Kielbrunn; Abraham Montague; Susan Roebuck; Nieltje Van der Bilt; Trijutje Van Deusen; Jane Van Vleck; Margareta Anthony; Jane Haley; Esther Pell; Sarah Waldron; Judith Brasher; Susan Berger; Elizabeth Cofton; Deborah Smith; Matje Van Dyck; and Alice Wyton. The congregation had the following adherents: Hendrick Boelen; Ludwig Boemper; John Bowie; Jacques Cortellyou; Abraham Florentine; Thomas Lapper; Francis Hendrickse; a man named Marteuse; William Pearson; Samuel Pell; a man named Puntenier; John Rinney; Dirck Schuyler; James Swan; Cornelis Tiebout; John Van De Venter; Jacobus Van der Bilt, Jr.; a married woman named Anderson; Margaret Campbell; Gerritje Boemper; Catherine Connor; Jacomyntje Cortellyou; Elsje Florentine; a married woman named Hagen; Rachel Kingston; Charity Hendrickse; a married woman named Marteuse; Mary Pearson; Mary Pell; Martha Puntenier; a married woman named Schout; another married woman named Schuyler; Matje Tiebout; Lysbet Van Deventer; three married women respectively named

Van Der Bilt, Van Dyck, and Van Horne, the record not stating their husbands' names; the following widows, Cornelia Allen; Eva Cummings; Gritje Helmes; Catherine Hones; a woman named Kingston; Trautje Minthorne; Susan Sommers; and the following unmarried women, Hannah Allen; Mary Allen; Catherine Allen; Hannah Bond; Janetje Boelen; Mary Ketcham; Elizabeth Sommers; Sarah and Catherine Van Vleck.—Jasper Payne was the school teacher of the congregation from May 6, 1750, to September 1, 1754, as well as the assistant of the pastor. During this period he also carried on evangelistic work on the neighboring islands. For the greater part of the year 1752 Owen Rice was also assisted by Hector Gambold and his wife.

CHAPTER VIII

THE CONGREGATION BEFORE THE AMERICAN REVOLUTION

HAVING closed his pastorate on June 10, 1754, Owen Rice left with his wife for Bethlehem, where they spent several months, engaging in such labors as a visiting minister could render. There were no drones among the Moravians. Unless a man was actually incapacitated by sickness or some other cause certain work was delegated to him. And a visitor in a Moravian community was glad to avail himself of any opportunity to be of service, as evidenced by the indefatigable efforts put forth by the Moravian pioneers in New York, altho some of them were here only a short time. On August 24 Rice and his wife returned to the city, where they waited for a vessel to take them to London. Not able to sail before October 10 he preached frequently to the congregation, and at the homes of members and adherents of the church on the neighboring islands. He also visited extensively among the people. He took formal leave of the congregation at a farewell love feast, but a large number of friends had their last affectionate word with him and his wife on board the *Sea Nymph,* which bore them to Europe.

Rice was succeeded as pastor of the congregation by Abraham Reinke, a native of Stockholm, Sweden, who became acquainted with the Moravians while

a student in the University of Jena. In 1738 he identified himself with the Moravian Church. In July, 1744, he was joined in marriage to Susan Stockberg of Summoer, Norway, and in the fall of the same year he and his bride accompanied Bishop Spangenberg to America, where he was active in gospel labors in various fields until he became pastor of the New York church. His pastorate was short, lasting only from June 10 to October 28, when failing health compelled him to retire to Bethlehem, where he died six years later. That he was successful in his labors is evident from the fact that the members of the congregation petitioned the authorities of the Church at Bethlehem to send him back as soon as his health and strength should allow. The petition contained the following tribute to him: "The members of the congregation are satisfied with his preaching, and especially with his walk and conversation, which have exercised a great influence for good." Jasper Payne and others were associated with Reinke in his New York labors. The official diary covering his pastorate contains a number of interesting items. It records the death of the Rev. Henricus Boel, the Dutch Reformed minister who for fifteen years bitterly attacked the Moravians in season and out of season. Having been reinforced by new supplies of material directed against the Brethren, he launched his last attack against them on Sunday, June 23, 1754. Warning his hearers against "the deceitful Moravians," he ended his diatribe by saying that he would further reveal their maliciousness on the following Sunday. Before the

echo of his words had died away, he was stricken with paralysis, which brought about his death a few days later, and on the following Sunday the Rev. Mr. Ritzma preached his funeral sermon.

In July Whitefield visited New York and as usual preached to large congregations. It is evident that this good man was not without a jealous vein, which no doubt prompted some of the harsh things he directed against the Moravians by tongue and pen. In a letter to his friend Van Horne, who became a member of the Moravian Church after his conversion under Whitefield's preaching, the evangelist expressed his great displeasure that he and others should have allowed their love to grow cold toward him "because he used his voice against certain people." At the time of this visit, however, Whitefield seemed to feel more kindly disposed toward the Moravians. He preached so much about the Saviour and His power to heal that some of his hearers who were not acquainted with him, took for granted that he must be a Moravian. It was reported that he would not allow any one to say a word against the Brethren, even expressing regret that he himself had ever raised his voice against them, and exhorting his hearers "to cleave to the Saviour whom the Moravians preached." The Baptists of that day were not so kindly disposed. They left no stone unturned in their efforts to attract the adherents of the Brethren to the Baptist Church, declaring that the Moravians were in error, giving as the principal ground of this contention the fact that "the Moravians honor the Son more than they honor the

Father." In pleasing contrast to such petty sectarianism is the record of July 20, in which this surprising statement occurs: "Brother Payne and Brother Reinke visited the Jews in their synagogue, who received them very kindly and courteously, and they could pray very heartily (presumably in secret) for the poor Jews that the veil of Moses might soon burst open."

Altho the Moravian Church was winning its way and gaining friends among all classes of people, its members and adherents continued to meet with opposition from certain quarters. Some found fault with them on doctrinal grounds, while others were opposed to them because they refused to take up arms. Some professed to take great offense because the Brethren were supposed to believe in transubstantiation. When confronted with this alleged belief Reinke declared that the position of the Moravian Church on this point was well expressed in the words of Queen Elizabeth of England when she said in regard to the Lord's Supper: *"He was the Word and spake it; He was the Bread and brake it. And what His Word doth make it, that I believe, and take it."* It is a sign of the times that there should have been opposition to the Moravians on such grounds. Their one aim was to preach the gospel to the unsaved. They desired to win converts for Christ and then minister to them in a purely undenominational way. Nothing was further from their mind than the thought of proselyting. They never under any circumstances asked any one to join the Moravian Church. Wisely or unwisely, they actually

discouraged people from becoming Moravians. Those who became members of their Church did so of their own volition, and absolutely without any solicitation on the part of the Brethren. Any one who sincerely loved the Saviour and desired to enjoy Moravian ministrations could join the Society affiliated with the congregation. No effort was made to get the Society members to leave their respective Churches. While on an official visit in the city in 1754 Peter Boehler said at a meeting of the Society: "We wish that all our society members would continue in their respective churches as a salt, and have their children baptized by their pastor, and partake of the Holy Communion in their particular Church. It is not our way to draw people from the Churches in which they were brought up, and we earnestly wish that the ministers of other denominations would be friendly to us, for in this way they would not lose so many members. The baptism of children, excepting those whose parents are members of our Church, is not approved by our Synod."

The imminence of the French and Indian War naturally aroused opposition to the Moravians. In August, 1754, a rumor was current that the Moravians had a secret way to Ohio so as to render assistance to the French. It was reported that two lights had been seen on the Moravian church steeple, "which made the Lamb upon the flag appear very plainly and brightly." This was supposed to be some signal to the French. When some one repeated this silly rumor to William Burnet he said, "This story can proceed from no one else than the

Devil, because it is a lie, and he is a liar from the beginning." But the populace and petty officials are not readily impressed by a mere statement of the truth. They choose rather to believe silly fables. For this reason the New York Moravians suffered considerable trouble at a time when a burning hatred of the Indians consumed most of the colonists. They proved themselves loyal citizens in every way. Not all had scruples about taking up arms, and some of the Brethren did stated duty at the fort, while others cheerfully paid the fine involved by the Act of Parliament which exempted such Moravians as had conscientious scruples against taking up arms. Several Moravian delegations appealed to the Governor for protection, and His Excellency always assured them that their petition would be granted. But even he could not shield them from all trouble and annoyance. The Moravians were the friends of the Indians, and the Indians were the allies of the French, therefore the masses, who never weigh matters carefully, could not escape what they considered the logical conclusion, that the Moravians must be the enemy of the English.

For a time it looked as if there would be a neighboring Moravian congregation established in the Province. In the spring of 1754 a New York Land Company, in which Cornelis Tiebout, a member of the society affiliated with the congregation, was deeply interested, tried to induce the authorities at Bethlehem to found a Moravian settlement in Ulster County. This company offered to give outright to the Church four thousand acres of land provided the

authorities would agree to purchase at a reasonable figure an additional tract of seven thousand acres. A Moravian delegation inspected the land, and rendered a favorable report, recommending, however, further investigation. On May 2, 1754, Bishop David Nitschmann and David Zeisberger left Bethlehem to select the site for the new settlement, which was to be named Zauchtenthal after the village in Moravia which had been the home of Nitschmann before his emigration to Herrnhut. The negotiations with the Land Company resulted in mutually satisfactory terms of agreement, deeds for the transfer of the land were prepared and lay ready to be signed. Elaborate plans were made for the settlement, Bishop Nitschmann agreeing to take up his residence there. The church authorities decided to make a final investigation, looking at the project from every imaginable angle. As a result of this investigation it became evident that after all the land was not of sufficient adaptability to meet the various needs of the proposed settlement. Therefore the church authorities withdrew their agreement with the Land Company, and the matter was dropped. Another tract of land was offered in the same region in the following year, but this offer could not be accepted either.

Meanwhile the work in the city and on the neighboring islands was prosecuted with vigor. On April 15 the working force of the congregation was strengthened by the arrival on the *Irene* of Daniel Fueter and his wife Catherine, who decided to locate in New York. Among the arrivals was John Valen-

tine Haidt, a minister and distinguished oil-painter, who three years later served the congregation for a brief period as its pastor. Other members of the company were Bishop Spangenberg, Bishop Nitschmann, the Rev. John Ettwein with his wife and child, the Rev. Francis Lembke, the Rev. Christian Benzien with his wife and two children, and David and Regina Heckewelder with their children, John, David, Christian, and Mary. The impulse which the touch of these Brethren and others, who arrived in the city from time to time, gave to the local congregation cannot be overestimated. It made a favorable impression on the community, and did much toward increasing the standing of the Moravian Church in New York. The periodic visits of itinerants and missionaries passing thru the city on their way to nearby or distant fields of labor also helped to keep the altar fires burning. One cannot come into contact with those who are fired with zeal for the spread of the gospel without having one's own heart warmed and fired with prayerful interest in the Lord's work.

That education is the handmaid of religion is a principle which the Moravian Church has recognized from the beginning. At a time when in this country educational advantages for children were either exceedingly limited or conspicuous by their absence altogether, the Moravians not only gathered the young for religious instruction adapted to their needs, but established schools wherever they founded a settlement or congregation, or merely a preaching-place. The itinerants or evangelists were teachers as well as preachers. Not long after the Moravians

came to New York efforts were made to teach the children of the colonists on Staten Island and Long Island. In the city the training of the youth was for some time individual in character. On July 9, 1754, Peter Boehler while on an official visit in New York conducted the first children's meeting of the congregation. There were fourteen boys and five girls in attendance. After the meeting he met with those parents who had expressed a desire to send their children to the school about to be opened, and imparted to them the following information: (1) The school would open on the following Tuesday with Jasper Payne as teacher, the pastor taking his place when the teacher was compelled to be absent. (2) That the children might not become too tired and the teacher might have time for visiting among the people, the school sessions would be held from 9:30 a.m. to 11:30 a.m., and from 1 p.m. to 3 p.m. (3) In case of misbehavior the children would not be whipped, such punishment being contrary to Moravian custom, but sent home, where they had to remain until they repented of their misdeeds. (4) The subjects taught would be spelling, reading, writing, and arithmetic. (5) John Kingston would receive the school money. (6) The parents were expected to keep their children, when not in school, off the street as much as possible. On July 16, the appointed day, Jasper Payne opened the school with five boys. The pupils were Peter Van Deusen, John Minthorn, Lewis Fueter, Daniel Fueter, and Samuel Pell. About a week later Benjamin Burger and John Kingston, Jr., were likewise enrolled. By the

end of the year the enrollment was eleven. The little girls of the congregation received instruction under different auspices. They were in charge of two young unmarried women or "school-mistresses."

When Reinke laid down his office as pastor of the congregation on October 28, 1754, he was succeeded by Albrecht Ludolf Russmeyer, who served temporarily in this capacity, closing his labors here on January 10 of the succeeding year. He was assisted by Richard Utley, who came on the field on February 9, 1754, serving principally on the islands, and leaving on June 30, 1755. In November of Russmeyer's pastorate the *Irene* arrived with another colony from abroad, and with it came William Pearson and his wife Mary, former members of the Fetter Lane Society in London. They located in New York and became members of the congregation. At ten o'clock on New Year's Eve all the members of the church and some members of the society attended a service conducted by Bishop Boehler. When the clock struck the hour of midnight the earnest discourse of the preacher was interrupted by the joyful peal of the organ and the exultant notes of the flutes, and the congregation joined in singing a hymn of thanksgiving and praise, after which Boehler led in fervent prayer, unmindful of the great noise and shooting outside in the city streets. At the love feast on New Year's Day eight new members were added to the society. They were John Hertel, Robert Richardson, a man named Becker, Mary de Whyte, Abraham Florentine, Aletta Florentine, Lena Wey, and Rosina Brown. During the preceding year the congregation

lost five members by death, and twelve children were baptized.

There were such frequent changes in the ministerial staff of this period that it may be well to give here the names of the ministers who served the congregation from the beginning of the year 1755 to the time of the American Revolution. Richard Utley assisted Reinke and later Russmeyer, by laboring on Staten Island and Long Island, and also by frequently preaching in English in the city. He continued his labors about six months after Russmeyer left. On March 6, 1755, Henry Ferdinand Beck, won for the Moravian Church when the Brethren carried on their labors in Georgia, and in 1754 ordained to the ministry at Bethlehem, took Jasper Payne's place, and preached in German after Russmeyer left New York. He remained here until April 10, 1757. On July 4, 1755, Jacob Rogers became Head Pastor of the congregation, taking Utley's place as English preacher in the city, and remaining here until June 23, 1757. From March 4 to April 16, 1756, Jasper Payne was here for the second time, laboring for the most part on the neighboring islands. From May 10 to June 30, 1757, John Valentine Haidt took Beck's place, preaching in both English and German. On June 23, 1757, Thomas Yarrell succeeded Jacob Rogers as Head Pastor, and continued in this capacity until October 12, 1766, when he in turn was succeeded by George Neisser, who served the congregation until January 6, 1775. His successor was Oswald Gustav Shewkirk, who was the pastor of the congregation during the trying

period of the Revolutionary War, closing his pastorate on November 13, 1783.

At the request of Bishop Boehler, John Kingston and Henry Van Vleck, in February, 1755, waited on the Governor of New York for the purpose of delivering to him a message and two pamphlets as decided upon by the Synod held at Swatara, in Pennsylvania, a short time before. On the way to the Governor's mansion they were met by His Excellency, who was about to attend a meeting of the City Council. He graciously stopped, and the brethren delivered the Synod's message, which made acknowledgment of "the quietness, peace, and liberty the Brethren enjoyed under His Honor's administration," and expressed "humble thanks for the same," and "the hope that the same might continue." It further declared that "Synod had thought it proper to present to His Honor two pamphlets lately published in England concerning the controversies against the Brethren, which if His Honor would be pleased to read, it might be a satisfaction to him." The Governor accepted the pamphlets and promised to read them, saying, "I believe the Brethren are honest and good people, and I will do for them what is just and right, only I would like them to bear arms and fight in defense of this fine Province in case of invasion." The brethren assured him that the Moravians would gladly contribute toward such expenses according to their ability, and that those of their number who had no conscientious scruples about taking up arms would not be hindered from fighting. To which His Honor replied, "I know

that it is a principle of your Church not to fight, and those of your number who refuse to bear arms on conscientious grounds have the benefit of the Act which exempts non-combatants." Petty officials were less thoughtful. In May, 1755, James Arden and William Pearson, members of the congregation, were arrested by a certain Captain Van Wyck for not complying with the Militia Act requiring duty at the Fort, and in punishment for their alleged wrong-doing some of their household effects were taken. In a case like this the Act of Parliament exempting the Moravians from military duty directed the injured party or parties to apply to a Justice of the Peace for redress. Arden and Pearson exercised this right and received satisfaction.

The year 1755 was an eventful one for Moravians everywhere. The war-cloud was constantly growing darker. The movements of the Indians were closely watched, as were those of the Moravians, who were suspected of being in sympathy with the French and their savage allies. When David Zeisberger visited Onondago, the chief town of the Iroquois League, in June, the Governor of New York expressed his displeasure. In a conversation with Cornelis Tiebout he asked, "What is Zeisberger doing among the Indians at this time?" When told that the missionary labored in the interests of the gospel and endeavored to keep the Christian Indians from joining the hostile savages, the Governor said, "At any other time I would have no objections to his preaching to the Indians, but in these days of unrest I am not in favor of it." He added that he would send

for Zeisberger at once, promising he would take good care of him. He did not explain what he meant by "taking good care of him." Neither was it necessary, because Zeisberger was not taken at all. The New York Moravians experienced considerable trouble, but their troubles were not to be compared with those of their brethren in Pennsylvania. On December 1, 1755, they were startled to read in *The Gazette* and *The Mercury,* the weekly city newspapers, the melancholy account of the destruction of Gnadenhuetten on the Mahoning and the massacre of the missionaries at that place. They had heard so often that Bethlehem had been laid in ashes, only to learn afterwards that no such calamitous blow had fallen, that they cherished the hope that this latest report of disaster would likewise turn out to be groundless. Four days later, however, David Zeisberger came to the city with letters and reports to be sent to Europe, and confirmed the newspaper account of the massacre. Zeisberger was in a position to give a graphic description because he had been near when the destruction was wrought by the savages. On November 24 he mounted a horse at Bethlehem and started out with a message for the Gnadenhuetten missionaries thirty miles up the river. As the shadows of evening began to fall he drew near the Mission Station. He heard a number of gunshots, but suspected nothing, this being a sound frequently heard since the militia was roaming about in the woods. Suddenly fearful cries of anguish rent the air, and the flames of the burning mission buildings burst on his sight. From those who escaped the

murderous hand of the savages he learned the sad details of the massacre.

There were fifteen adults and one infant-girl at the station. These were Joachim Senseman and his wife, George Christian Fabricius, Joseph Sturgis, George Schweigert, George Partsch and his wife, Gottlieb Anders and his wife and baby Johanna, Martin Nitschmann and his wife, John Lesley, Martin Presser, John Gattermeyer, and Peter Worbas. Most of them were gathered about the table for the frugal evening meal when the savages made their treacherous attack. Some of the missionaries became the prey of Indian bullets, while others in terror ran to an upper room and barricaded the door. When the savages found that they could not carry out their murderous intent with tomahawk and bullet they set fire to the mission-house. Senseman and Partsch not being with the others in the building, and realizing that they were powerless to effect a rescue of their companions, fled into the woods. Gloating over the fiendish work of their hands, the Indians were off their guard for a brief moment, giving Sturgis and Susanna Partsch time to leap from the garret window and escape. Fabricius followed their example, but he was not so fortunate. Scalped, mutilated and riddled with bullets, his body, watched over by his faithful dog, was found next day. Mrs. Senseman, Gottlieb Anders with his wife and baby, and George Schweigert perished in the flames. Martin Nitschmann, Lesley, Gattermeyer and Presser were shot, while Worbas, who was in another building when the attack was made,

escaped. Susanna Nitschmann was also hit by a bullet and fell. At first it was supposed she had perished in the flames, but it was learned later that a worse fate had befallen her. She was taken captive by the savages and carried off. Later some Christian Indians came across her, but she was in a dazed condition of melancholy, recognizing no one until death mercifully brought about her release. This is the sad account which the New York Moravians heard from the lips of Zeisberger. The newspaper accounts of the massacre caused a wave of sympathy for the Brethren to sweep over the city, and a deeper interest in the Lord's work manifested itself among the Brethren themselves, with the result that the work of the congregation took on new life.

Altho the congregation made progress from the beginning, it was hampered in the early years of its existence by the frequent changes in the personnel of workers. The people were barely acquainted with a minister when he was removed to some other field of labor, and another took his place in New York. This unfortunate state of affairs continued until the middle of the year 1757, when Thomas Yarrell began his fruitful pastorate, extending over a period of more than eight years. He and his wife Ann, m.n. Hopson, were English members of the First Sea Congregation, which arrived in America in May, 1742. After serving some years as a lay-evangelist, he was ordained to the ministry in 1755 and placed in charge of the Moravian work in Newport, Rhode Island. A man of pleasing personality and an eloquent preacher, he attracted not only the

people under his pastoral care, but many others to the services held in the little Fair Street church. Chief Justice Jones of the Jerseys was a frequent attendant, and became a personal friend of the pastor. Another adherent of the congregation during the first part of Yarrell's pastorate was John Gottlob Klemm, the famous organ-builder, who was occupied at his handicraft in New York for a time. He was formerly a teacher of boys at Herrnhut, but becoming estranged from Zinzendorf he emigrated to Pennsylvania with a company of Schwenkfelders in 1735, and became a Separatist. In September, 1757, he wrote to Bethlehem asking permission to settle down and spend the remainder of his life among the Brethren. Receiving a favorable reply to his letter, he left New York on November 17, arriving at his destination eight days later.

The diary of the congregation during Yarrell's pastorate and that of others contains references to a number of customs and events which may be of interest to Moravians of to-day. Whatever their station in life, the followers of Christ are knit together by a common bond of union, being members of one body whose Head is Christ. In token of this spiritual union with the Lord and one another as fellow-believers, Moravians extend the right-hand of fellowship at the celebration of the Holy Communion. The right-hand of fellowship takes the place of the "Kiss of Peace" which was formerly employed in the Moravian Church between members of the same sex. This custom, which came down from the early Christian Church, obtained in the New York con-

gregation for many years. *The pedelavium,* or foot-washing in imitation of Christ's example recorded in the thirteenth chapter of St. John's Gospel, was observed in connection with the Maundy Thursday Communion, the several divisions or choirs of the congregation and the sexes being apart. This practice was never very popular, and soon began to wane until it was abrogated altogether. The celebration of a birthday anniversary with a love feast either for the whole congregation or for a number of friends was a more pleasing and popular custom. So, too, was the gathering of the members in the church before sunrise on Easter Morning for the celebration of Christ's resurrection, a custom which still obtains in many Moravian congregations of the present day. In common with other homes of loyal citizens the Moravian parsonage was always illuminated in honor of some notable event, as for example, the birthday anniversary of the King, or the fall of some fortification of the enemy in time of war. This illumination was effected by hanging a lantern outside the windows. Until the year 1761 the streets of the city were lighted at night by suspending lanterns from windows. When this system was definitely abandoned public lamps and lamp-posts were erected and lighted at the public expense. Under date of November 20, 1757, the diary contains the following interesting record: "Bishop Spangenberg celebrated the Festival of the Holy Ghost for the first time in New York." Other Churches in the city also celebrated the Festival. Why this celebration took place at that time of the year is not stated.

On the same day that the congregation was thus peacefully engaged the *Irene* under the command of Captain Jacobsen sailed out of New York harbor on her fourteenth and last voyage. The well-wishing Brethren in the city little dreamed that they were looking upon the good ship for the last time. Two days later it was captured by a French privateer and plundered. Those on board were taken prisoners. A crew of inexperienced French sailors took charge of the *Irene*. After cruising about until January 12, 1758, the robbers conceived the notion that they would like to attend mass in one of the churches at Louisburg. This desire was as strong as it was unwise. To undertake to make a landing in the dense fog which prevailed was foolhardy in the extreme. Andrew Schoute, a veteran sailor, and one of the Moravian prisoners on board, told the Captain that the thick fog made it impossible to land in safety. His warning was unheeded with the result that in a short time the ship crashed against the rocks, and the men barely escaped with their lives. Schoute was held a prisoner at Louisburg until the city fell into the hands of the English, when he was released. On September 20, 1758, he came "as one risen from the dead" to his brethren in New York. Before leaving for Bethlehem he attended one of their meetings, at which he related his harrowing experiences and adventures. About this time a letter from London contained the announcement that two of the sailors on the former churchship had died in captivity, and that Jacobsen and two others were still prisoners in France. Even-

tually these prisoners were released, and on September 15, 1759, Jacobsen landed in New York, where he was joyfully welcomed by his friends.

The congregation made steady progress under Yarrell's able leadership. The membership increased and the attendance at the preaching-services became so large that the seating capacity of the church auditorium was no longer sufficient to accommodate all who desired to attend. More room was provided by enlarging the galleries. On July 19, 1760, these alterations were completed. In the spring of the same year, as previously stated, an additional lot adjoining the church-property was purchased and set aside as a grave-yard. The pastor's wife was no less active than her husband. She was indefatigable in her ministrations among the girls and women of the congregation, but as the work increased it was found necessary to provide her with an assistant. On October 18, 1760, Elizabeth Ronner was sent from Bethlehem to render the needed assistance. The widows of the congregation, numbering eighteen at the time, were placed under her particular care. Two years later another assistant was added to the corps of workers. At this time Hannah Sperbach took charge of the work among the single women. Both these assistants rendered efficient service in the congregation, the former for nearly a decade, and the latter about eight years. On August 16, 1770, both returned to Bethlehem.

After the loss of the *Irene* Captain Jacobsen made several voyages with the brig *Concord*, which he brought over from Europe after his release from cap-

tivity. Under date of June 14, 1760, the diary states, "To-day Captain Jacobsen arrived from London in the brig *Concord,* and Brother Schubert came with him as a passenger." This was the last voyage of the *Concord* in the interests of the Church. When the records next make mention of Captain Jacobsen it is stated that he arrived in New York with the new ship called *"Hope,"* which was built at New Haven, Connecticut. This was on December 9, 1760. *"The Hope* was plantation built, of one hundred and twenty tons burden, and carrying four cannon and a crew of thirteen men." It was registered in New York by Jacobsen and Henry Van Vleck, therefore it would seem as if these two men were joint-owners of the vessel. However, the *Hope* rendered services to the Moravian Church similar to those of the *Irene.* This good ship made ten voyages across the Atlantic, conveying many Moravians to and from Europe, after which it was sold in New York. On January 17, 1761, the day on which George III was proclaimed King in New York, Captain Jacobsen set sail for South Carolina, but meeting with ice and contrary winds he had to return. On the morning of the 19th he started out again, and on February 24 Henry Van Vleck received a letter saying, *"The Hope* is a good sailor, and expects to sail from Charleston under convoy by the 20th instant." On May 27 word was received in New York that the Hope had arrived safely at Portsmouth, England, after a passage of thirty-one days. On October 19 it returned to New York with fifty Moravians on board. Among the number were Bishop Nathanael

Seidel, who returned to America to become the successor of Bishop Spangenberg as President of the Executive Board, which had its headquarters at Bethlehem, and the Rev. Frederick von Marschall, who had been chosen General Superintendent of the Moravian Church in North Carolina. They were accompanied by their wives. The day after their arrival the whole company was entertained at dinner in the assembly-room connected with the parsonage, Cornelis Tiebout, a member of the Society, defraying the expenses. The married people and the single women lodged in the parsonage, while the single men spent the night on board the *Hope*. On the following morning, the Seidels, Marschalls and a number of single men left for Bethlehem by way of Staten Island. On the two succeeding days the others left for the same place by way of New Brunswick.

With the growth of the work in the city it became increasingly difficult for the pastor to look after the needs of the members living on Staten Island, and they in turn found it impossible to attend the meetings in the church as often as they wished on account of the distance. Therefore it was decided to ask the Church authorities to appoint a minister to take charge of the Staten Island portion of the membership. The letter containing this request was signed by the following persons: Richard Connor, Stephen Martino, Jr., Tunis Egbert, Jacob Vanderbilt, Aaron Cortelyou, Matthias Enyard, John Beatty, Cornelius Cortelyou, Cornelius Vanderbilt, Cornelius Van Deventer, Mary Stillwell,

Cornelius Martino, and Peter Perine. This petition was granted. On March 2, 1763, plans for the church on Staten Island were submitted to Yarrell, and three weeks later Henry Van Vleck and Jacob Montany accompanied the pastor to the Island for the purpose of selecting, in conjunction with the local residents especially interested, a favorable site for the church. The hill upon which the present New Dorp Moravian Church stands marks the location chosen as the site of the first church-building. Before the brethren from the city returned home, Richard Connor, Cornelius Vanderbilt, Cornelius Van Deventer and Cornelius Cortelyou were delegated to serve as Building Committee, the last named being appointed Treasurer. No time was lost in beginning operations, and on June 7 of the same year the Rev. Thomas Yarrell laid the cornerstone of the first Moravian Church erected on Staten Island. His text for the occasion was Isaiah 28: 16, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." On August 3 the Rev. Hector Gambold arrived in New York from Bethlehem to take charge of the work on Staten Island. On December 6 of the same year Yarrell consecrated the new church, and preached from the text, "We preach Christ and Him crucified."—I. Corinthians 1: 23. The little flock remained in connection with the New York congregation for some years longer. The first stewards were appointed on September 14, 1766, when also rules and regulations were adopted. But it was not until May 18, 1788, that a complete

organization of the congregation was effected. Up to that time the communicants of Staten Island partook of the Lord's Supper in the New York church unless hindered as indicated in the following record of January 8, 1775: "The Staten Island brethren and sisters of our Communion, namely Hector and Eleanor Gambold, James and Catherine Colon, Christian Jacobsen, Catherine Connor, and Elizabeth Inyard, on account of the inclemency of the weather, celebrated the Sacrament in the place of their abode." The first Board of Elders was elected on May 18, 1788, and consisted of the following persons: Richard Connor, Sr., Edward Beatty, Lewis Ryers, John Dorset and James Colon.

On October 12, 1765, Yarrell closed his pastorate in New York, remaining in the city, however, ten days longer for the purpose of acquainting his successor, the Rev. George Neisser, with the work to which he had been called. Altho Neisser was no stranger to some of the older people in the congregation, having labored in the city for three periods of brief duration before the church was organized, he was confronted with much that was new to him. During Yarrell's pastorate there had been an encouraging increase in membership, there being, at the close of the year 1764, under the care of the Brethren 273 souls, of which 83 were communicants, 36 non-communicants, 84 society members, and 70 children. Yarrell was very popular with the people among whom he labored for eight years and three months, therefore they were very sorry to see him leave. A petition signed by the leading members

and a number of letters from private individuals were sent to the authorities at Bethlehem earnestly requesting that he be allowed to remain as the pastor of the congregation. All these efforts were in vain. His wife had been in ill-health for some time, having frequently sought to recuperate her strength on Long Island without avail, and no doubt the state of her health had something to do with Yarrell's removal. On October 18 Neisser and his wife Theodora were formally introduced to the people at a love feast of the Society. On the following Sunday he preached his introductory sermon based on Deuteronomy 33: 3, "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." In the afternoon Yarrell preached his farewell sermon. His text was Song of Solomon 5: 9, "What is thy beloved more than another beloved?" Two days later he and his wife left for Bethlehem for a much needed rest. Later they returned to England, where they served several congregations.

When Neisser began his pastoral labors the Moravian Church was well known in New York. It enjoyed the respect and confidence of people generally. Friendly relations existed between it and the Dutch Reformed and Presbyterian Churches as well as the Anglican clergy and other denominations represented in the city. That the relations between the Moravians and the Anglican Church were cordial is evident from the following record in the diary under date of October 29, 1765: "The Rev. John Ogilvie, the Anglican Church minister, (ap-

pointed assistant minister in Trinity Church the year before) paid Brother Neisser a visit, and signified that as the parents of Mrs. Susanna Clemm insisted upon her staying with them to help the family they had signified that they would not hinder her in the least from attending our public, private, and choir meetings in case she would stay with her parents, which they thought was her filial duty. He was also pleased to declare with what caution and circumspection he proceeded in admitting Roebucks to the communion of the Church of England." This extract speaks for itself, and needs no comment.

November 1, 1765, was an eventful day in the city, but fortunately none of the Moravians had a share in the wild excesses of the mob, however much they may have resented the action of the British Government which brought them about. This being the day appointed for the Stamp Act to go into effect, the Sons of Liberty, a secret organization numbering several thousands, marched to the Fort and demanded the stamps which had been sent there. When their request was refused they proceeded to erect a gibbet, made an effigy of Dr. Cadwallader Colden, the unpopular Lieutenant Governor, and suspended it from the cross-piece. After a time the image was taken down and carried together with the gibbet in a torch-light procession to the gates of the Fort. Here a part of the wooden fence enclosing Bowling Green was torn down for the bon-fire into which "the effigy, Colden's coach, a single horse-chair, two sleighs, and several light vehicles were cast and consumed." Other acts of violence showed the temper of the

populace. All English products or merchandise were taboo, and this more than anything else, perhaps, caused Sir Henry Moore, the newly appointed Governor, to realize upon his arrival in the city on November 13 that discretion was the better part of valor, and the hated Stamp Act was not enforced. About a month later the Rev. George Neisser, Henry Van Vleck, Captain Jacobsen and John Doehling waited upon the Governor and placed in his hands a written address from the Moravian Church in New York, containing best wishes, assurances of faithful support, a respectful request that he grant the Church his favor and protection, and other matters which a document of this kind usually included. His Honor received the deputies most graciously and assured them he would be pleased to show their Church the favor which it merited. His answer was in written form, and was afterwards published in the *New York Gazette.*

On November 19, 1765, the *Hope* arrived in New York after a passage of eight weeks. Among the passengers were Bishop David Nitschmann, Jr., sometimes styled *"the Syndic,"* and his wife, and the Rev. Joseph Neisser and his wife. They were entertained at dinner in the home of Henry Van Vleck, and in the afternoon came to the parsonage. Nitschmann was a member of the General Board of Syndics and was sent by his Board to make a thoro investigation of Moravian affairs in America, as well as to explain the enactments of the recent General Synod. On November 24 the congregation celebrated a love feast in honor of the European

visitors, at which Bishop Nitschmann gave a simple account of conditions in the congregations abroad and of the Synod held the year before. This Synod was especially important because it was the first convened after 1760, the year of Zinzendorf's death. As long as Zinzendorf lived the government of the Church in a great measure depended upon him. It was therefore necessary for the Synod of 1764 which met at Marienborn to work out some definite plan for the adjustment of the affairs of the Church. It was decided to frame a Constitution on the basis of a theocratic republic, in accordance with which the Moravian Church was regarded as a Unity in all its parts, and governed by a General Synod. The executive administration of the affairs of the Church was committed to a Board elected by Synod and known as *The Directory,* which in 1769 took the title of the *"Unity's Elders' Conference."* Subordinate boards were appointed to superintend the work of the Church in America and Great Britain. Therefore the visit of Bishop Nitschmann was marked with more than ordinary interest, and the New York congregation realized the significance of what he had to say. Nitschmann remained in America until September, 1766, visiting during his stay most of the congregations as well as the Indian Missions.

Soon after Neisser assumed the pastorate of the congregation George Seneff, who had come from Europe on the *Irene* in 1755, became the teacher of the school conducted for the children of members. In accordance with a resolution passed by the Provincial Synod of 1766 the children received weekly

catechetical instruction. At this time the combined membership of the Society and Congregation numbered 345 souls, ninety of this number being children. The consecrated labors of Neisser and his helpmeet bore rich fruit. Altho faithfully attending to his pastoral duties, he also found time for labors with his pen. In addition to the diary kept by him Neisser left a number of carefully prepared membership lists, and a wealth of material bearing upon the early history of Moravian labors in New York, for which future generations owe him a lasting debt of gratitude. His task as pastor of the congregation was not an easy one. Altho he kept the members together and faithfully advanced the best interests of the Church, it was not without much prayerful labor that this end was accomplished. At this time the Methodists were very active in making proselytes, and by their uncharitable activities succeeded in persuading a few of the Moravians to join their communion. That there were other distracting circumstances is evident from the following item of interest taken from the records of the year 1770: "As a matter of thankfulness it is to be remarked that in an uproar which took place in this city in January between the inhabitants and soldiery the God of Peace kept the members of the Brethren's flock not only from being drawn into it, but preserved their hearts and minds in Christ Jesus." This conflict took place on January 18. It is known as the *"Battle of Golden Hill,"* in which a number of citizens were severely wounded and one killed. It may be said that in the revolutionary struggle the first blood

was shed in New York. Golden Hill was the name applied to John Street, where formerly golden wheat was supposed to have grown.

Believing that some people will be interested to know the names of the members constituting the congregation in 1774, the following list is here inserted: *Communicant Members:* Henry and Jane Van Vleck, Jacob and Jane Reed, William and Mary Pearson, John and Mary Doehling, Abraham and Anne Wilson, Francis and Mary Conrad, Lawrence and Judith Killbrunn, John and Elenora Van Vleck, Abraham and Aletta Florentine, William and Rebecca Nixon, Daniel and Vrowtje Van Vleck, Daniel and Agnes Jacot, George and Mary Seneff, Peter and Anne Clement Durand, August and Philippa Christina Steur, James and Catherine Colon; *Married Men:* John Cargill, Robert Thomas, Edward Eastman, Christian Jacobsen; *Married Women:* Mary Marcomb, Jane Welsh, Margaret Schmidt, Jane a Negress, Margaret Boemper, Jane Bouquet, Anne King, Eva Ross, Margaret Campbell, Catherine Cornwall, Catherine Ward, Gertje Knickerbocker, Anne a Negress, Hannah Giles, Catherine Connor; *Widows:* Elizabeth Runcey, Elizabeth Banvard, Mary Pell, Jane Boelen, Mary Van Dyck, Anne Bowie, Catherine Hugonoit, Hannah Mann, Jane Pearse, Mary a Negress, Isabella Lepper, Jane Groves, Hilah Waldron, Teuntje Waldron, Elizabeth McMenomy, Charity Henry, Mary Barbara Zoeller, Sarah Everett, Nieltje Peterson, Elizabeth Inyard, Christina Skuyler a Negress; *Single Women:* Esther Pell, Helena Nussbaum, Catherine Boelen, Elenora Burgher, Rosina

Brown, Elizabeth Van Deursen, Henrietta Anton; *Non-Communicants:* Samuel and Catherine Van Vleck, John and Elizabeth Faulkner, Philip and Mary Sykes, Abraham and Elizabeth Van Vleck, Isaac Van Vleck, Judith Eastman, Tenetje Cargill, Sabina Allen, Phoebe McLean, Johanna Flora Bowie, Margaret Cornwall, Margaret Steur, Catherine Elizabeth Zoeller, Rachel Kingston, Elizabeth Bond, Jane Waters, Rebecca a Negress, Joseph a Negro. *Members of the Society:* Stephen and Mary Allen, David and Anne Burgher, William and Matje Pearson, John and Sarah Campbell, John and Gertrude Weyly; *Married Men:* Ludwig Boemper, Abraham Knickerbocker, Benjamin Ross, James Giles, Monson Ward, Thomas Price, and Thomas Welsh; *Married Women:* Catherine Wessels, America a Negress, Agnes Hamilton, Mary Minthorn, Margaret Van Vleck; *Widows:* Catherine a Negress, and Elizabeth Sleght; *Single Men:* James Mann, Samuel Zoeller, Peter Conrad, Matthew Sleght, Jacob Reed, Michael Zoeller, Anthony Dodain, Abraham Bueninger, John Waldron, Daniel Bowie, Thomas Reed, and John Pierce; *Older Boys:* Daniel Waldron, James Christopher Durand, John Reed, John Seneff, Abraham Knickerbocker, John Wilson, Thomas Florentine, and John Faulkner; *Single Women:* Elizaabeth Van Vleck, Anne Bowie, Jane Waldron, Catherine Banvard, Catherine Embury, Mary Pearson, Susanna Pearson, Anne Doehling, Mary Cargill, Anne Florentine, Elizabeth Wessels, Margaret Lynn, Margaret Morcomb, Mary Conrad, Jane Cargill, Mary Banvard, Catherine Van Vleck, Jane Banvard,

Anne Cargill, Margaret Sippener, Margaret Campbell, Jane Sneed, Mary Welsh, Margaret Fleming, Elizabeth King, and Mary Cargill; *Little Boys:* Richard Wessels, William Allen, Kerkem Groves, John Thomas, Thomas Wilson, Peter Embury, Abraham Ward, George Faulkner, Abraham Thomas, Stephen Allen, Stephen John Allen, Daniel Banvard, Nicholas Burgher, Thomas Campbell, Isaac Seneff, David Burgher, David Jacot, James Wilson, Abraham Diemer, Jacob Seneff, Isaac Ward, James Campbell, William Price, Henry Van Vleck, John Allen, Lawrence Van Vleck, and John Van Vleck; *Little Girls:* Mary Doehling, Mary Seneff, Phoebe Cargill, Elizabeth Seneff, Judith Durand, Jane Steward, Cornelia Giles, Jane Wyley, Jane Waters, Sarah Campbell, Margaret Pearson, Mary Allen, Elenora Van Vleck, Catherine Wyley, Jane Campbell, Rachel Seneff, Catherine Jacot, Jane Van Vleck, Mary Wyley, Jemima Campbell.

Having served the congregation for a little over nine years, George Neisser received a call to the pastorate of the church in Philadelphia, and in January, 1775, he and his wife closed their labors in New York, the Rev. Oswald Gustav Shewkirk becoming his successor.

CHAPTER IX

THE CONGREGATION DURING THE REVOLUTIONARY WAR

When Shewkirk arrived in New York on January 12, 1775, to take charge of the congregation, the most northerly street on the west side of Broadway was Reade Street, and on the east side Catherine Street. The city had about twenty-five thousand inhabitants. More than two hundred souls comprized the membership of the congregation. Altho this number was destined to dwindle to fifty-seven, of which only twenty-seven were communicants, this decrease was not due to inefficiency on the part of the pastor. Such were the exigencies of the times that it would not have been surprising if the congregation had been blotted out entirely. A few facts concerning the man who was the pastor at this critical period will be of interest. Originally his name was Schaukirch, which English-speaking people found difficult to pronounce correctly. Such called him Shaukirk or Shewkirk, and eventually the owner of the name adopted the latter spelling and became known as Shewkirk. He was born at Stettin, Prussia. After spending some time in England, he emigrated to America in 1774, where he married Mrs. Herr, a widow of Bethlehem, Pennsylvania. At the close of his pastorate in New York he received a call to the Danish West Indies. In 1785 he was consecrated a

Bishop of the Moravian Church. He died in 1805 at Herrnhut, Saxony. Shewkirk was not only an earnest Christian worker, but a man of exceptional attainments. His diary of the revolutionary period, which is preserved in the archives of the First Moravian Church of New York City, is one of the most complete chronicles of conditions and events in the city to be found anywhere.

Altho a man of unquestioned ability, Shewkirk failed to discern the times. This was due not so much to any error of judgment as to the fact that his residence in America was of such short duration. Having recently come from England, it is perhaps natural that he should have been an ardent royalist, espousing the cause of the mother country rather than that of the colonists in their struggle for freedom. That a breach should occur between him and some members of the congregation whose sympathies were wholly with the patriots was inevitable. At the same time, his sound common sense would not allow him to antagonize needlessly those who entertained views different from his own, and even during the American occupation of the city both he and the congregation remained unmolested. While many of his members moved to the country or fled the city in times of special danger, Shewkirk stood bravely at his difficult post, faithfully maintained the services in his church at times when all other churches were closed, and ministered impartially to the sick and suffering among civilians and soldiers, to British and American alike, without obtruding his opinions anywhere. During the occupation of

the city by the British the little Moravian Church on Fulton Street was the only church not taken to serve as hospital or barracks, "because the commanding officer observed that for some weeks of the greatest demoralization it was the only church in which divine services were regularly conducted."

Preaching his introductory sermon from Matthew 11: 28–30, on Sunday, January 15, 1775, Shewkirk took hold of the work with a strong and capable hand. Despite many adverse conditions and disturbances in the city the congregation showed signs of growth during the first year of his pastorate. The Church Council, which had not functioned for a number of years, was restored and a meeting for the transaction of business held once a month. A new seating arrangement, whereby the men sat on one side of the church and the women on the other, was proposed and put into effect. A children's meeting after the Sunday morning service was instituted. The pastor's salary, which had hitherto depended upon the uncertainty of a stated offering, was definitely fixed at one pound and seven shillings a week, and raised by popular subscription. A more satisfactory arrangement for raising money for foreign missions was likewise effected. But it was not a time for fruitful church-work. Torn by rival factions, the city was in constant commotion, and the War, not religion, was the theme uppermost in the minds of all. When news of the Battle of Lexington reached New York, the people went wild with excitement. Soldiers were enlisted, the port closed, citizens seized the keys of the Custom House, and

for a week business was at a standstill. Some of the people fled to the country. In the face of a common danger the inhabitants were drawn together, and all agreed to unite for the common defense. On May 1 a General Committee was chosen for the administration of local affairs. The citizens were urged to perfect themselves in military discipline, and to provide themselves with arms and ammunition.

On June 25 Washington, who had been recently appointed commander-in-chief of the American Army, arrived in the city on his way to New England, and received an enthusiastic welcome. It was Sunday, but few people attended church that day. The Moravian services were poorly attended, but those who were present remained to the end. This was not the case in one church, where the people, hearing the noise of welcome outside, all withdrew, leaving the officiating minister alone in the sanctuary. It may be taken for granted that the clergyman likewise hastened to join the crowd outside after his last hearer had forsaken him. A great disturbance occurred in the city on the night of August 24, when the militia took away the cannons from the battery. Captain Vandeput of the *Asia*, a man of war lying at anchor in the harbor, watched these movements, and at midnight opened fire, which was promptly returned by the militia. Some were wounded on both sides, and a British sailor killed. Twenty-one cannons were removed by the militia. On the following day many of the people, four Moravian families among the number, moved to the country. So many

fled from the city that some of the streets with the houses in them shut up, looked as if they had been visited by the plague. All men between sixteen and fifty years of age were now divided into ward companies. This arrangement caused George Seneff, the teacher of the Moravian school, to remove with his wife and seven children to Philadelphia. William Nixon and his wife left for Bethlehem, where they made their future home. Not all the Moravians were non-combatants, as evident from the fact that some of the younger men took up arms in defense of American liberty. Among the number was a son of John Cargill, who narrowly escaped being shot to death by accident, a member of his company carelessly forgetting to remove the shot from his gun before going to the drilling-ground. Many of the Moravians found a refuge at Second River, a creek near Newark. When the excitement died down the refugees usually came to the city on business. In the beginning of December a Lancaster Moravian named Dickert visited New York and brought with him a letter from the Rev. Christian Krogstrup containing the information that on November 25, "the saw and corn mill at Lititz together with a quantity of grain had burned, entailing a loss of about two thousand pounds." At the close of the year 1775 Shewkirk made the following record in the diary: "In our private and public meetings we have enjoyed our Saviour's nearness in a peculiar manner. We trust the testimony of Jesus' redemption has not been heard in vain by the strangers. That we have been able to keep our meetings

without disturbance in these troublous times, we acknowledge as a particular favor with bowed hearts." At this time the membership of the congregation numbered 160, of which 66 were communicants, 20 non-communicants, 36 society members, and 38 children.

As time went on matters grew worse in the city. When in February, 1776, General Charles Lee "arrived with his troop, the inhabitants began to move away in a surprising manner." At this time forty Moravian families left the city. The Sunday following was a gloomy day. The streets were full of carts laden with the household effects of people moving to the country. American soldiers took away all the guns from the battery and Fort George. In some of the churches there were no services at all, and in others hardly any people. Shewkirk preached in the morning and afternoon, "and both times had more people than he expected under the circumstances." On March 13 a packet arrived from England and brought a large number of letters. However, it was not without difficulty that they were brought on shore. The City Postmaster would not allow them to be delivered for fear they might be seized without the postage being paid. Only those who took a solemn oath not to reveal what was going on in the city were permitted to board the packet to get the mail. Shewkirk received a package from England post-free. It became mixed in somehow with certain government despatches, therefore it was delivered at the parsonage by a messenger in the King's service who had come over as a passenger.

Some of the members of the congregation had unpleasant experiences. Mrs. Killburn and Mrs. Hilah Waldron had soldiers quartered in their houses for a time, and both properties were considerably damaged by the unwelcome guests. On Sunday evening, March 14, Francis Conrad, a shop-keeper, was sitting quietly in his home with his wife and family when several soldiers came and asked him to sell them certain articles. Not having in stock what they wanted all left with the exception of one, who stole upstairs without being detected. When later in the evening the daughter of the house went to lock the back-door the ruffian came down and blew out her candle. Her call for help attracted the parents to the scene. The soldier struck the mother a hard blow in the face, tore the pocket off her dress, and snatching Conrad's cap from his head dashed to the street, whither the shopkeeper followed him in great haste. Here he was confronted by another soldier, who joined his comrade in beating the old man unmercifully, and then both fled into the night. Not all the soldiers in the city, however, were of this type, for many of them attended the Moravian services and listened attentively to the message from the pulpit. Whether the Conrads were Tories and in some way gave offense to the soldiers is not known. It is quite possible that they were. In that event the rough treatment they received would be explained. It was a time when a British sympathizer had to weigh his words very carefully. Several weeks after the affair at Conrad's a number of Tories were dragged thru the streets. Each one had a

lighted candle forced into his hand, or pushed into his face. Many were severely burned. Others were stripped of their clothes, carried about on sharp rails, and otherwise abused. The mob-spirit was at its height, and General Putnam and his men had all they could do to quell the riot and disperse the mob. Troops came pouring into the city, and on June 18 members of the ward-companies were drafted as soldiers in the American Army. Robert Thomas and Abraham Van Vleck were among those drafted. It was possible for a drafted man to hire another to act as his substitute. All these events caused another exodus from the city. The shop-goods and household effects of some of the Moravians were seized by a man of war as they were being transported to Paulus Hook, now Jersey City, but were later restored to their owners.

On July 9, in the open space where City Hall now stands, the Declaration of Independence was read to the soldiers in New York by order of Washington, and on the evening of the same day the gilded and equestrian statue of King George III was torn from its pedestal in Bowling Green and taken to Litchfield, Connecticut, where the lead was turned into patriotic bullets. Three days later the English fleet began to arrive in the harbor. Two ships sailing up the North River when even with Trinity Church fired upon the city and killed six men, who were later buried in one grave in Bowling Green. "The smoke of the firing drew over Fulton Street like a cloud, and the air was filled with the odor of powder." At noon

on July 18 the Declaration of Independence was read before the general public at City Hall, then located at the head of Broad Street, and the Coat of Arms of the King burned. Two days later Admiral Howe sent a deputy to General Washington to arrange, if possible, terms of peace. The interview took place in a house at the foot of Broadway. When the British deputy left Washington and his staff he said: "Sir and Gentlemen, let it be remembered that the King has made the first overture for peace. If it be rejected, you must take the consequences." Feeling against the British and their sympathizers ran high, and about this time John Wilson and his son, members of the Moravian congregation, were arrested on the charge of being dangerous persons who had done much mischief by speaking against the American cause. The charge could not be proved, and the case was dismissed. Many Tories were compelled to leave the city at this time.

During the first week of August Shewkirk brought the comforts of religion to a number of sick soldiers at the camp on the East River, which was not far from the parsonage, and officiated at the burial of Ensign Evans of Connecticut. On August 21 there was a heavy thunderstorm in the evening. Referring to the storm Shewkirk writes: "It lasted for several hours, till after 10 o'clock; an uncommon display of lightning; one hard clap of thunder after the other; heavy rain at times accompanied by a storm like a hurricane. The oldest inhabitants can hardly remember such a tempest. It was worse than the one twenty years ago when lightning struck

Trinity Church. It was an awful scene. Three officers were killed in one of the camps; also one of the New England soldiers in a house on the square. Several others were hurt, and the mast of one of the row gallies mashed to pieces." On Thursday and Friday of the same week the British, twenty thousand strong, or nearly five to one of the Americans, landed on the southwestern shore of Long Island. On August 27, the day on which the Battle of Long Island began, a few members of the little Moravian congregation met in their church on Fulton Street for a fast and prayer-day service appointed by the Provincial authorities. Shewkirk's discourse was based on Jeremiah 48: 17–18. While the prayers of the faithful little band ascended to the God of Peace the boom of heavy guns was heard in the distance. The result of this battle is well known. Before leaving the city the Americans removed all their sick, as well as their stores and ammunition. "They likewise took the bells of all the churches and carried them away." A large portion of the American forces deserted in companies and squadrons to the enemy. On September 15 the British took full possession of the city. The diary for the day contains the following account: "Soon in the morning when the tide served, more ships passed up the North River and East River. Tho what was still in town of the American troops got away as fast as they could, they fired again on the ships, as they did likewise from Paulus Hook (Jersey City), which caused a cannonading that shook the houses; the sound of it was terrible. One large ball, supposed to have come

from Paulus Hook, flew against the North Church, just opposite the Moravian Chapel, broke, and a part of it went back into a neighboring cellar kitchen, badly frightening a Negro woman who came running over to the kitchen of the chapel-house, where the Syphers' family had found shelter, as they lived near the Fort, where the houses were most exposed to the firing. After some time the firing ceased, and at the usual time we had the forenoon's preaching in all stillness; the only service kept in the city. By this time the King's troops had landed on Manhattan Island. There was some slaughter and the Americans were forced to retreat towards Harlem. In the afternoon at three o'clock the congregational meeting was held, but the evening preaching was omitted."

On the following day the houses of those who had taken part in the rebellion were marked as forfeited. Among the number were those of Mrs. Killburn, Mrs. Hilah Waldron, Mrs. Bouquet, Isaac Van Vleck and other Moravians. The royalist pastor "afterwards wrote to Governor Tryon, congratulating him on the late happy event, and at the same time interceded in behalf of the two widows' houses." On the following day the city was fairly quiet. Prisoners in large numbers were constantly brought in and lodged in the North Dutch Reformed Church on William Street, and in the Middle Dutch Reformed Church, which stood on the site where the Post Office was later located. The horror of those British prisons cannot be described. In the former edifice eight hundred men were incarcerated, and in the

latter three thousand. They were without fuel or bedding in the coldest winter weather. There was not a pane of glass in the windows. Whatever food the prisoners received was of the poorest quality. Thousands died from cold and starvation. For weeks the "dead-cart" visited those prisons daily to collect from eight to a dozen corpses, which were taken to the outskirts of the city, where they were dumped into ditches with no more ceremony than if they had been the carcasses of animals. Meanwhile, the British officers and their wives fared sumptuously every day. On September 21, about an hour after midnight, the whole city was thrown into confusion by a fire which broke out in a low dram-shop occupied by fallen men and women near Whitehall Slip. The fire was undoubtedly of incendiary origin, as soon after flames were seen bursting from widely separated buildings. Ordinarily the alarm would have been sounded by the ringing of bells, but the bells had been carried off by the American soldiers. The fire company being broken up and the fire engines out of commission, no organized effort could be made to fight the flames. In a few notable instances a bucket brigade rendered valuable service. A stiff wind rapidly spread the conflagration, whose fury was not spent until a thousand buildings, or one-fourth of the city, had been destroyed. Trinity Church was reduced to ashes, entailing a loss of twenty-five thousand pounds. The Moravian church was at no time in danger, altho a building near-by caught fire. Shewkirk ordered the ladders of the congregation to be taken to the

scene, water was carried in buckets to the roof, and after a time the flames were extinguished. Some of the Moravians suffered considerable loss from the fire. Widow Killbrunn lost two houses, Pell three, Jacobsen one, and Widow Zoeller her home. Lepper, Eastman and others lost part of their goods. After the fire about two hundred people were arrested as incendiaries, but proof was lacking in each case, therefore all were dismissed.

By the month of November thousands of prisoners had been brought to the city and quartered in churches and other public buildings. The Dutch Reformed and Presbyterian as well as the French and Baptist churches were already used as barracks or hospitals, and for a time it seemed as if the turn of the Moravian church would come next. About eleven o'clock on Monday morning, November 18, two British officers and several other men came to see the church and house connected with it. Shewkirk showed them about with rapidly beating heart, fearing the worst had come. One of the officers inquired whether services were regularly conducted in the church, and receiving an affirmative reply he said, "Then it would be a pity to take it." Meanwhile, another officer made a thoro investigation of the premises. When they were gone the pastor immediately set out to interview General Robertson, the Commanding General, and also Governor Tryon. Unfortunately the former was not at headquarters, and altho the latter received him courteously he assured him that as Governor he could do nothing in the matter because all power was now lodged in the

army. But he offered to write a few lines to the General, recommending a favorable consideration of Shewkirk's request to leave the Moravian church unmolested. That day two thousand or more prisoners taken after the fall of Fort Washington were brought to the city. About four o'clock Shewkirk saw the street in front of the parsonage filled with soldiers. A sergeant came to the door and said: "Is this the Moravian meeting-house?" Upon hearing that it was, he declared that he had been ordered to quarter four hundred prisoners in it. After examining the church the Major in command of the prisoners was of the opinion that the building was too small for the purpose they had in mind. Nevertheless, immediate steps were taken to remove all the portable furniture to make room for the accommodation of the prisoners. Meanwhile, the Major sent word to the Deputy Barrack Master, who was a Jew, asking what should be done. This man sent word that no mistake had been made, and that the prisoners should be quartered in the chapel. The Major was not yet satisfied. He decided to see General Robertson in regard to the matter. When he returned he informed Shewkirk that they would trouble him no longer, and the prisoners were forthwith taken to the North Church.

On Sunday afternoon, December 1, a number of officers came to the parsonage seeking quarters for themselves. They assured Shewkirk that they would not interfere with the services in the church. One of them actually selected a room for himself, and demanded that it be cleared that very afternoon.

After they were gone Shewkirk went to General Robertson and asked him whether the action of the officers had his sanction. The General received him kindly and assured him that he knew nothing at all of the matter, adding that he had no intention of disturbing any church in which services were conducted. The officers did not return to the parsonage. On the following day the city papers contained a proclamation of the King which declared that all who had rebelled against his authority might return to the city without fear of punishment or forfeiture of property, provided they were willing to take the oath of allegiance to His Majesty. A great many people availed themselves of the opportunity to return to their homes. Evidently Shewkirk's unwelcome visitors of the day before knew of the royal proclamation and the influx it would occasion, and for this reason had tried to get settled before the people would return in any great numbers. At all events, the proclamation made it less easy for the military men to take houses at will. The pastor's wife was among those who returned to the city at this time. The streets were not altogether safe in the day-time, much less at night, holdups and robberies being common occurrences, therefore the congregation had its last service of the year at four o'clock in the afternoon on December the thirty-first.

Under date of January 14, 1777, the diary contains the following record: "Upon the request of General Howe for the loan of our benches for the entertainment on the Queen's birthday anniversary several wagon-loads were taken away to-day." Six days

later the diarist mentions the fact that "the loaves of bread are larger," and doubtless this happy circumstance gave the inhabitants greater satisfaction than the recent birthday celebration could afford. That sectarianism was little in evidence at this time is indicated by the presence of a large number of clergymen who attended the funeral service of the Rev. Dr. Samuel Auchmuchty, the late Rector of Trinity Church, on March 4, 1777. The Moravian pastor was one of the pall-bearers. On June 4 the front of the Moravian parsonage was illuminated with forty-eight candles, which "made a fine sight to the satisfaction of the beholders," the occasion being the celebration of the King's birthday. When noisy tenants next to the church disturbed the services, the Moravian trustees overcame the difficulty by renting the building for twelve pounds a year and ousting the trouble-makers. The summer of 1777 was very unhealthful, and as a result a great many people, especially children, died. There were seven or eight burials every day, and once seventeen. At the close of the year the pastor made this record: "The unhappy circumstances and calamities of the country have continued. We acknowledge it a singular mercy of the Lord that we have been undisturbed in our public and private congregational courses. No attempt was made to lodge any person in either parsonage or chapel. We are deeply grateful to our dear brethren in London for so faithfully interesting themselves in our welfare, having interceded in our behalf and securing government protection for us. This shows what it means to

belong to a Unity. We have also had less sickness than many others. Some of our members have returned to the city, but not as many as we expected."

Altho it was impossible to carry on an extensive correspondence between Europe and America, the authorities of the Moravian Church in Germany were sufficiently informed in regard to the circumstances of their American brethren to fill their hearts with deep concern. It was therefore decided to send one of their number to America to give to the congregations the needed official instructions and to institute such measures as the times required. Bishop John Frederick Reichel was entrusted with this important commission. He was accompanied by his wife and a number of other persons. Among these was the Rev. Frederick William von Marschall, one of the delegates to the General Synod of 1775, who with others had been delayed in Europe by the war, and was now returning to Salem, North Carolina, with his wife and daughter. Others in the party were Anna Dorothea de Watteville, daughter of Bishop John de Watteville and grand-daughter of Count Zinzendorf, who came to be the bride of the Rev. John Christian Alexander de Schweinitz; Jacob Van Vleck, the son of Hendrick Van Vleck, the New York merchant, who had been taking a course in the Theological Seminary at Barby in Saxony; Siegmund Leschinsky, who became connected with the management of the Single Brethren's House at Bethlehem; John Jacob Swihola, who became the pastor of the Emmaus congregation, serving in this capacity during the latter part of the American Revolution; and

Dr. Christian Frederick Kampmann, who was sent to be the physician at Hope, New Jersey. On October 9, 1778, this company arrived in London, where royal passports were procured, as well as letters of introduction to Benjamin Franklin from his friends Bishop Spangenberg and Mr. James Hutton. On Christmas Day they set sail on the good ship *Hannah*. They arrived in New York on March 26, 1779. Shewkirk welcomed "the pilgrims" and conducted them to the chapel-house, where tea was served, and a short service conducted by Bishop Reichel. On the following day, which was Saturday, numerous letters were written, and "after the rest of the Sabbath Day the pilgrim-sisters began a great wash which took up some days." On Maundy Thursday forty-one persons partook of the Holy Communion, there being thirty-one communicant members of the congregation in the city at the time. At the Great Sabbath love feast Jacob Van Vleck played the organ, accompanied by John Swihola on the violin, while the pilgrim sisters sang "'Most Holy Lord and God,' and some other selections in a very sweet manner." After a sojourn of three weeks, less one day, the pilgrims left for Bethlehem. The Custom House official examined the baggage at the chapel-house. "He trusted the honesty of the company, and opened nothing. Half a guinea was given to him." Jacob Vanderbilt's flag-boat carried the company and the baggage to Elizabeth Town for ten dollars.

Two papers preserved in the Bethlehem Archives are of interest in this connection. They show how

the pilgrims were able to pass thru the American lines and also the good services rendered by the patriot Brother Henry Van Vleck. He was sent to Philadelphia by the Bethlehem authorities to interview Joseph Reed, a member of the Continental Congress and President of the Pennsylvania Supreme Executive Council, who readily furnished the following letters:

Philadelphia, April 8th, 1779.

Sir.

The bearer hereof, Mr. Van Vleck, has applied to me in behalf of a Mr. Marschall, his Lady and 2 daughters, (one and de Watteville's daughter) the Revd. Mr. Reichel and his Lady, Mr. Jacob Van Vleck, Mr. Campman and Messrs. Leshinsky and Swihola, all of the Society of Moravians. These persons are now at New York and are desirous to proceed to their Friends at Bethlehem, for which they have my free Consent and Permission so far as the same may be consistent with your convenience and the good of the Service. If therefore there is no difficulty on that Account, you will be so obliging as to favour their Views by permitting them, their Servants and necessary Baggage to pass the Lines.

I am with much Regard
Your most humble Serv't
Jos. Reed.

To Brigadier General Maxwell
Command'g Officer
at
Elizabeth Town.

Unfortunately the address is torn off the following letter, but it is supposed to have been directed to the Commander-in-Chief:

Dear Sir.

The Bearer hereof, Mr. Van Vleck is a respectable Member of the Moravian Society and a Gentleman of amiable Character. Some Concerns of the Society as well as of a private Nature may make it necessary for him to wait upon your Excellency. If so I beg Leave to recommend him to your favorable Notice, being assured he has no desires but what are perfectly consistent with the Interests of America. I am with the greatest Respect and Regard

Dear Sir

Your most obedient and
very humble Serv't
Jos. Reed.

Philadia April 9th 1779.

With these letters in their possession the "pilgrims" reached Bethlehem on April 17, having met with no difficulties on the way. That the British authorities knew where the sympathies of Van Vleck lay is evident from the following record in the diary of the congregation: "Tuesday, July 16.—Br. Henry Van Vleck has been on Staten Island a fortnight, but can get no permit to come to town, and now has been ordered by General Jones, the Commandant, to leave the Island, and go back to Pennsylvania." Van Vleck, however, was not easily frightened, for it was not until July 9 that Shew-

kirk was able to make the following record: "Br. Henry Van Vleck went at last. He left for Bethlehem yesterday, and well it is. There has been so much ado by writing and going to and fro of various persons during his stay on Staten Island that one had reason to be apprehensive it might give alarm. When he came to Elizabeth Town the things he had from here were to a considerable extent taken away."

Altho Shewkirk was a royalist he was first of all an earnest Christian gentleman who condemned the sins of the British no less than those of the Americans. On Thursday, August 19, he made the following record: "Early this morning before daybreak the rebels made an attack on Paulus Hook. The reports of the effect vary, but they have again taken some of our people prisoners. Another instance of the great carelessness and security on our side, when on the other hand the military gentlemen amuse themselves with trifles and diversions. Lately the walk before the ruins of Trinity Church and its grave-yard has been railed in, painted green, benches placed there, and many lamps fixed in the trees, for the gentlemen and ladies to walk and sit there in the evening with a band of music, while the Commandant is there, etc. A sentry is placed there that none of the common people may walk there. A paltry affair! A house opposite is adapted to accommodate the ladies or officers' women, while many honest people, both of the inhabitants and refugees, cannot get a house of lodging to live in and to get their living. Such things make one sigh to the Lord that He would have mercy on this land, and

make an end of these calamities and the many iniquitous practices. Murders have been perpetrated again lately; but they are quashed. Isaac Noble, the only surviving son of the well-known Thomas Noble of this city, a blessed beginner and promoter of our Saviour's work here in the hands of the Brethren, who was a commissary of stores, and lived some miles out of town near Turtle Bay, hath been lately murdered while he was returning from a visit to one of his friends."

Altho the exigencies of the times made it impossible to increase the membership of the congregation to any great extent, Shewkirk made good use of the abundant opportunities for Christian service. He was favorably known among the inhabitants as well as among the soldiers quartered in the city, and was frequently called upon to minister to the sick, and to perform other ministerial functions among people not in connection with the congregation. A great many strangers attended the preaching services. Among the number were some Hessian soldiers who formerly belonged to the *Diaspora** of the Moravians in Germany. From time to time a room in the chapel-house was rented to various officers of the British Army. During the fall of 1779 there was much sickness in the city and on the islands, Shewkirk being a victim. He suffered from pleurisy, and for a time it was thought he would not recover. A French doctor named Fisgard attended him, "bleeding him

*The Diaspora of the Moravian Church is the name given to about 70,000 awakened souls scattered throughout the Protestant Churches of Europe. These Christians are served by Moravian ministers, but retain their membership in the State Church.

twice, applying a blister-plaster, and giving such treatment in general as was customary in that day." Not only the members of the congregation but a great many other people showed a deep interest in his welfare, and when he recovered there was general rejoicing. If Shewkirk had died the Moravian church would have undoubtedly met the fate of other churches in the city.

During January and February of the year 1780 intensely cold weather prevailed. "The oldest inhabitants declared that they had experienced nothing like it since the year 1740." Wood was scarce and many people froze to death. According to the diary the East River was frozen over, enabling people in some places to cross over to Long Island on the ice. During the first week in February sleighs came over the ice from Staten Island to the city, which was unusual to say the least. While the city was shivering from the cold the *Hannah* in command of Captain Watson was driven hither and thither on the boisterous waves of the sea. On board were the following Moravians: the Rev. John Andrew Huebener and his wife; David Zeisberger, Jr., and his wife; John Michael Kern, the widow Barbara Martens, and Jeppe Nielsen. The *Hannah* sailed from Portsmouth the latter part of October. The passage as far as Newfoundland was comparatively smooth. After leaving there, however, storms and contrary winds were encountered, and for nine or ten dreary weeks the ship was driven about along the coast. The passengers suffered greatly from sea-sickness. Finally the drinking-water gave out and the pro-

visions were all gone, but before the worst came a favorable wind drove the ship into New York harbor, where on February 27 the passengers landed after being on the water for eighteen weeks. Soon after their arrival "the pilgrims" put forth the necessary efforts to secure the proper passes, but it was not until March 26 that they were able to leave for Bethlehem, where they arrived safely several days later.

An outstanding event of the year 1781 was the visit of Bishop John Frederick Reichel, who with his wife, the ten-year-old Christian Frederick de Schweinitz, Miss Anna Yarrell, and John Francis Oberlin with his wife, arrived in New York on August 10, from Bethlehem, which they had left four days before. The *Henrietta,* on which they sailed for Europe, had to wait a long time for a convoy, and consequently was unable to leave port until December 8. During the intervening months Bishop Reichel visited all the members of the congregation in the city and on Staten Island, held private interviews with the membership, preached frequently, acquainted the congregation with the results of the last General Synod, and presented to the congregation the system of rules and regulations for the conduct of the Christian life known as the *"Brotherly Agreement."** On November 4 this Agreement was formally adopted by the congregation. Bishop Reichel's visit greatly strengthened the church in New York.

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*The system of rules and regulations adopted by the Moravian Church for the conduct of the Christian Life of its membership.

On January 19, 1782, the congregation sustained a great loss by the shocking death of Christian Jacobsen of Staten Island, who had rendered invaluable services to the Moravian Church as Captain of the *Irene* and its successors, as well as in numerous other ways. After nightfall of the fateful day three armed men waylaid his Negro servant, stripped him of his clothing, and commanded him to get for them the money which they alleged Jacobsen had secreted in his cellar. Reaching the house about half-past ten o'clock one of the bandits followed the Negro into the cellar, another stood guard at the street-door, while the third went into the kitchen. Jacobsen was in bed, but hearing a noise he quickly dressed himself and hastened to the kitchen, where one of the bandits shot him down in cold blood, the ball entering his chest and passing out thru his back. Three hours later he breathed his last. The report of the pistol brought the Rev. Hector Gambold and other neighbors to the scene of murder, but the murderer and his accomplices had fled. They were never brought to justice. The motive of their crime was clearly robbery. The widow of the victim was inconsolable in her grief. She bitterly lamented that "her good husband should have been struck down by the agents of Satan." Captain Jacobsen was universally beloved, and his neighbors united in saying that they had lost one of their best friends. The funeral services three days later were attended by a large number of people.

At the close of the year 1782 Shewkirk wrote: "This year has been in many respects the hardest

since I began my pastorate in New York." And the following year was no better. Business was at a standstill, and the prices asked for foodstuffs and other necessities were exorbitant. It may be some consolation to present-day inhabitants of New York to know that their fathers in the Revolutionary War period passed thru even worse experiences than they. Shewkirk informs us that "the rents of houses in the city were raised in an extravagant manner, one member of the congregation in looking about for a house being asked twenty-five pounds a month for a single room." Wood sold at thirty-two dollars a cord. A new fence was badly needed around the Fresh Water burial-ground of the congregation, but on account of the great scarcity of fuel the building of the fence was postponed for fear it might be torn down and burned. After the Provisional Treaty of Peace was signed at Paris in November, 1782, and a cessation of hostilities declared by Washington in January, 1783, business troubles increased. Falling prices brought about the usual crop of business failures. Shewkirk undoubtedly expressed the sentiments of all who had suffered at the hands of the heartless profiteer who had preyed upon the helpless inhabitants, when he wrote, "Flour, rum, molasses, coffee and other commodities sold at auction have fallen in price surprisingly, which is proof that the dearness of many articles has been artificial. Some men will now meet with great losses, and that deservedly, for their avarice, forestalling, and extortion." Under the circumstances the congregation found it extremely difficult to make ends meet. How-

ever, matters were helped by legacies left by the deceased Catherine Boelen and John Feldhouse, who had been faithful members of the congregation. In this way the trustees were able not only to make the necessary repairs on the church-property, but to liquidate the debt resting upon the congregation. At least, they imagined they could make the needed repairs. However, when one half of the church-roof had been newly shingled, it was found that the money set aside for repairs was all gone, therefore the other half had to be left for a later day. On April 8, 1783, the King's Proclamation concerning the cessation of hostilities was read at City Hall, and in the following months many of the members of the congregation returned to the city. Some members, however, were permanently lost to the Moravian Church. The fortunate turn of political events brought no happiness to the staunch royalist pastor. Evidently he had no desire to witness the evacuation of the city by the British, for he and his wife went to Bethlehem eight days before Washington and his troops marched into New York to take possession of it. Altho Shewkirk returned after an absence of two weeks and assisted in the work of the church for several months, he really closed his pastorate on November 13, four days before he went to Bethlehem, when the Rev. Albrecht Russmeyer, a former pastor, took temporary charge of the work, serving in this capacity until the latter part of April of the following year, when he in turn was succeeded by the Rev. James Birkby, who had recently arrived from the Danish West Indies, where he and his wife had served as missionaries.

CHAPTER X

PROGRESS OF THE WORK IN SPITE OF HINDRANCES

Moravian labors in New York from the year 1736 to the close of the American Revolution were not unsuccessful. Under the most adverse conditions the Moravian ministers, evangelists and their co-workers zealously ministered to the religious needs of all classes of people, including Negro slaves, and hundreds of souls were won for Christ. But the statistics of the congregation were at no time encouraging. The actual enrollment never exceeded the three hundred mark, and for the most part fell below it. The religious indifference and unsettled conditions of the times naturally militated against any phenomenal church-growth. These things, however, do not wholly explain the small membership. The root of the matter lay in the policy pursued by the Moravian Church during the first century or more of its activities in America. The Moravian minister had no thought of winning members for his Church. He was charged by the authorities to lead souls to Christ and provide for them spiritual nurture. If any of his converts could lay claim to the remotest church-connection, it was his business to keep them from joining the Moravian Church.*

*The Moravians of this period regarded their Church as being *"a Church within the Church,"* whose special duty it was to labor for the spread of the gospel.

They were urged to remain in their respective Churches as a salt, to have their children baptized by their pastor, and to partake of the Holy Communion in their particular Church. Any one not connected with the Society of the congregation had to receive special permission to attend even the Society meetings. It was extremely difficult to become a member of the congregation, and even those who succeeded in being admitted had to be exceedingly careful of their conduct because the slightest impropriety on their part would bring about their exclusion. Naturally the membership remained small.

Had the seat of church government been in America, a different policy might have been pursued after the Revolutionary War. But it was in Germany, where conditions were altogether different. In 1782 a General Synod was held at Berthelsdorf, Saxony, and altho no deputy from America was present, American affairs were considered and various enactments relating to them resulted. At the time when the American Colonies had thrown off the yoke of foreign rule and were about to set up a free and independent nation, American Moravians were stripped of what little power in governing their affairs they previously possessed, and their congregations and stations placed under the immediate control of the Unity's Elders' Conference in Germany. A feature of this policy was the abandonment of church extension, and the growth of those congregations already in existence was restricted by the system of making admission to membership sub-

ject to the lot, and by imposing upon them such regulations as to make it almost impossible for any one to become a member of the Moravian Church. A record covering a long period of years and containing the names of candidates for confirmation and reception into the congregation is preserved in the Archives of the First Moravian Church of New York City. These persons had expressed their desire to join the congregation, for in those days no Moravian minister was allowed to ask anybody to become a member of the Church. Many on the list mentioned were never received because the lot negatived their reception.

It was decided that "in no sense shall the Societies of awakened persons affiliated with the Church as the fruit of the former extensive itinerations be regarded as preparatory to the organization of congregations, and that membership in these societies shall not imply communicant membership or preparation for it." In regard to Society members it was declared that these people had been grouped into societies "because their attachment to the Brethren had caused their exclusion from the communions of which they had been formerly adherents. Our Brethren have therefore refrained from administering the sacraments among them." The unfortunate part of it all is the fact that the times and conditions demanded that Christians should organize and found churches everywhere. This exotic policy was not wholly abandoned until the year 1856, which explains not only the slow growth of the congregation in New York, but the comparatively small member-

ship of the Moravian Church at the present time. During the last half century or more Moravian Church growth has been quite satisfactory, and in proportion to membership fully equal to that of other denominations.

It was no easy task that lay before the Rev. James Birkby when he assumed the pastorate of the New York church. During the war the membership was divided into more or less outspoken loyalists and patriots, and naturally these divisive elements did not disappear as soon as the struggle was over. The congregation had dwindled away until only a handful remained, and many of the remnant had cooled considerably in their ardor for the cause of Christ, while some were wholly indifferent to religion. This spirit of indifference was especially found among the young people, who had imbibed much of the free and easy and even ungodly spirit of the times. Some of the young men had been in the army, and ordinarily a soldier's life does not tend to make a man religious. The bloodshed and cruelties of war usually have a reverse effect. Prices were exorbitant and labor exceedingly scarce, therefore it was not an uncommon thing to find people in prison for debt, a lot shared by some of the Moravians. Notwithstanding these and numerous other difficulties which he had to face, Birkby entered upon his labors with enthusiasm, and by his consecrated tact and ceaseless activities did much toward counteracting the injurious effects of war and its aftermath. At the evening service on April 24, 1784, he preached his introductory sermon from the text, "Repent ye

therefore, and be converted that your sins may be blotted out."—Acts 3 : 19. Russmeyer, his predecessor, with his wife, left for Bethlehem two days later. In May the Rev. Hector Gambold, who had been in charge of the Staten Island work since 1763, had to relinquish his labors on account of broken health. He retired to Bethlehem, which laid the added burden of this part of the field on Birkby's shoulders for some months. He was relieved of this burden on September 21, when the Rev. Edward Thorpe took charge of the Staten Island congregation. Thorpe served in this capacity for three years, when he was succeeded by the Rev. John Frederick Moehring.

Altho Birkby's work lay for the most part along spiritual lines, other duties sometimes required his attention. He had barely arrived on the field when some of the members voiced their suspicion that the owner of the lot adjoining the burial-ground had reset the line-fence to his advantage. The church-lot was therefore properly surveyed, which revealed the fact that the ungodly neighbor had appropriated more than eight feet of Moravian ground. The fence was set back where it belonged. By necessary repairs and improvements the church-property was made as attractive as the slender means of the congregation permitted, and by the earnest preaching of the gospel many strangers were attracted to the services. Ambassadors and members of Congress were frequent attendants. Following the custom of the day the pastor kept the membership informed of the events that transpired in other congregations and on the mission-field. Gradually the church recov-

ered from the effects of war and grew in grace as well as in numbers. Church-music was improved by a band of singers which met statedly for "choir-practice." As the old-time love for Christ deepened, the members became interested in the religious welfare of their neighbors. An unsuccessful attempt was made to establish a preaching-place at New Vytrick, Long Island, nine miles from Brooklyn. Birkby preached statedly at the Poor House. In 1787 a school-house was built by the congregation on the lot adjoining the church at a cost of about fifteen hundred dollars.

On April 14, 1788, David Burger, a member of the congregation, was shot during a riot in the city. It had been rumored for some time that dead bodies had been stolen from various grave-yards by doctors and medical students. On Sunday morning, April 13, some adventurous boys finding a ladder left by workmen the day before, placed it at the side of the city hospital on Broadway, between Duane and Anthony Streets, climbed up and looked in at a window to ascertain what was going on inside. They were horrified to see a young medical student busily engaged in dissecting a dead body. The boys went down the ladder much faster than they had ascended, and as their gruesome tale spread, excitement ran high, and soon a mob was storming the hospital. Doors were battered down and large quantities of bones and other parts of the human body discovered. The doctors fled to the jail, where they were protected by the militia. The mob swore vengeance on all doctors in the city. After raging all day, the

excitement died down, and it was thought the matter had ended. But on the following morning a larger mob appeared on the scene. The rioters stormed the jail, threatening to drag out the medical men and hang them. Governor Clinton, Mayor Duane, and other prominent citizens, including Alexander Hamilton, vainly tried to appease the fury of the mob. Then the soldiers were ordered to fire upon the rioters. As a result five persons were killed and seven or eight badly wounded, among the latter being David Burger who, according to the diary, "happened to pass the prison when the firing began. He was shot in nine different places, and brought to his home by two men. However, the timely assistance of a surgeon saved his life." A number of arrests were made, but in the event the rioters were pardoned. "It was said that three cart-loads of parts of dead bodies were taken from the hospital and buried in the Trinity burial-ground." Dame Rumor was evidently running true to form. Either the report grossly exaggerated matters, or the carts were very small. It was not until January 3, 1791, when eighteen patients were admitted, that the building was used for general hospital purposes.

New York was one of the last States in the Union to ratify the Constitution of the United States adopted in 1787 by the Constitutional Convention, which was held in Philadelphia. On June 17, 1788, the New York Convention met for the discussion of ratification. The leading advocates of the measure were Alexander Hamilton, John Jay, and Chancellor Livingston, while the opposition was headed by

George Clinton, the War Governor of New York, Melancthon Smith, Robert Yates, and John Lansing. Altho the great constitutional battle was still raging, New York City celebrated the adoption of the Constitution on July 23, the appointed day. It was a gala time. Public places and private residences were fittingly decorated in honor of the occasion and all classes of citizens, including many members of the Moravian Church, joined the Federal procession, which formed at eight o'clock in the morning. "The various branches of business had their colors and mottoes as grand as they could invent." A ship on wheels representing the "Ship of State" was drawn thru the streets of the city by ten white horses. Alexander Hamilton's name was painted in large letters on the platform upon which the ship rested. The clergymen of the city marched with the rest, and joined in the dinner given on the "Federal green a little out of the city." The Moravian pastor was indisposed and therefore could not take part in the great event. Three days later ratification was finally carried by the New York Convention. The victory of the great constitutional battle was signalized by the ringing of bells and the firing of cannon, which continued until long after midnight. Sleep was at a premium that night, but the majority of inhabitants enjoyed the noise and only the few were disturbed.

Altho the authorities of the Moravian Church were keenly interested in the birth and development of the Nation, other matters weighed heavily on their hearts. In 1771 the Grand Council of the Delawares

put at the disposal of the Moravian Church a large tract of land in the Tuscarawas Valley in Ohio. In due time Indian mission-stations were established here which received the names Schoenbrunn, Gnadenhuetten, Lichtenau and Salem. The work flourished greatly until the Revolutionary War broke out. Both the Americans and British looked upon the mission with suspicion, the former because they unjustly believed the stations harbored Indians in British pay and served as the rendezvous of raiders; the latter because they ascribed to the influence of the Moravian Indians the only restraint which prevented large masses of Delawares from enlisting in the English army. The suspicions of both parties were unfounded, because the Christian Indians had no share whatever in the war. While their heathen brethren were on the war-path, they zealously pursued the arts of peace. On August 10, 1781, one hundred and fifty Indians and white soldiers under the command of British officers appeared at Salem. This number was soon increased to three hundred. Both the missionaries and their charges were made prisoners and the mission-houses plundered. The prisoners were marched into the wilderness, where they were deserted by their captors. Soon after the missionaries were summoned to Detroit for trial as American spies. They responded to the summons, and after a thoro examination they were acquitted of the charge. Meanwhile, the refugees in the wilderness faced starvation. Naturally their thoughts turned to their homes, where they had left five thousand bushels of unharvested corn when they were

dragged away. One hundred and fifty Christian Indians obtained permission from the neighboring savages to return to their plundered settlements for the purpose of gathering what they could find of their harvests. They found an abundant supply, and on March 7, 1782, they were prepared to return to their brethren in the wilderness. Just then a company of American soldiers under the command of Colonel Williamson appeared on the scene. The Christian Indians voluntarily placed themselves under Williamson's protection, and on the following day, like a bolt from a clear sky, they were massacred in cold blood by the soldiers. Twenty-nine men, twenty-seven women, and thirty-four children lost their lives. The others of the foraging party escaped into the wilderness. Such was the Gnadenhuetten massacre in Ohio.

Soon after peace had been declared the Moravian authorities addressed a petition to Congress asking for an indemnity for the flourishing mission settlements which had been destroyed by the American soldiers. On May 19, 1785, Congress passed an Act "reserving the sites of these settlements together with as much land as Thomas Hutchins, the Geographer of the United States, might see fit, for the benefit of the Christian Indians and their children forever." Twelve thousand acres of land were eventually set apart by the Government as indemnification for the ruin of the missions in the Tuscarawas Valley. On July 12, 1788, James Birkby had an interview with the Geographer General concerning the congressional grant, and a month later Hutchins

called at the Moravian parsonage saying he would soon leave for the west to make the survey. However, the Geographer died the following year, which together with the distracted state of the Indian country delayed the completion of the survey. It was not until the year 1796 that the grant was confirmed and turned over in trust to the Society for Propagating the Gospel among the Heathen. Two years later the patent was duly signed by the President of the United States. Bishop John Ettwein and the Rev. John Heckewelder were largely instrumental in bringing the negotiations to a satisfactory conclusion. Birkby, the local pastor, likewise played a prominent part.

Altho Moravian brethren continued to arrive in America from Europe after the Revolutionary War, there were no large colonies as in earlier years. They usually arrived in smaller or larger companies, never exceeding fifteen at one time. Those who came were as a rule single men. Very few unmarried women arrived. The diary mentions five Moravian men who landed in the city on September 29, 1788, having made the passage from Amsterdam on the brig *Nymph,* commanded by Captain Palmer. The party consisted of John Frederick Frueauff, Charles von Forstier, Gottlieb Masslich, Christian Peisert and Henry Landmann. The members of the congregation gave the pilgrims a warm welcome. They had to secure a permit at the Custom House to have their baggage transferred to the boat which carried them to Elizabethtown. They left for Bethlehem on October 3 under the guidance of John Campbell, a

member of the congregation, who volunteered to conduct them to their destination.

The year 1789 was a memorable one. Without waiting for North Carolina and Rhode Island to come to their senses the eleven States already in the Union proceeded to organize the Government under the Constitution. On the first Wednesday in January Presidential electors were chosen, and on the first Wednesday in February George Washington, the Father of his Country, was elected President, and John Adams of Massachusetts Vice President of the United States. March 4 had been set for the inauguration, but the members of Congress were so slow in coming together that a quorum of both Houses could not be obtained for a number of weeks. Therefore the inauguration proceedings had to be postponed. The churches in the city made preparations for the great event. On April 20 the Rev. Dr. Livingstone, pastor of the Dutch Reformed Church, called at the Moravian parsonage to acquaint the pastor that all the denominations would meet in their respective houses of worship at nine o'clock in the morning of the day when Washington would take the oath of office, for the purpose of offering special prayer in behalf of the Nation, the President, and the Vice President. In the afternoon of the same day, at four o'clock, Adams arrived in the city. Three days later Washington came at three o'clock in the afternoon. A large crowd of people were at the dock to see the President-elect come on shore. In the evening all the public buildings and homes, including the Mo-

ravian parsonage, were brilliantly illuminated. On April 30, the day of inauguration, the Moravian congregation together with other city churches had a prayer service at nine o'clock in the morning. At noon the President-elect took his place on the balcony of Federal Hall, on the corner of Wall and Nassau Streets, and in full sight of the assembled multitude laid his right hand on the open Bible while repeating the constitutional oath of office, after which he reverently kissed the page. Chancellor Livingston turned down the corner of the page toward the words of Genesis 49 : 24, the passage which reads, "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." After this solemn ceremony a great shout went up from thousands of throats: *"Long live George Washington, President of the United States,"* amid the ringing of bells and the firing of cannon. When he had delivered his inaugural address in the Senate Chamber, the President and others proceeded to St. Paul's Chapel on Broadway, where Bishop Provost, the Chaplain of the Senate, conducted a brief service. Before Congress adjourned a resolution requesting the President to issue a proclamation recommending the people of the United States to observe a day of thanksgiving and prayer in recognition of the successful organization of the new Government, was unanimously passed. The most brilliant fireworks that the city had ever witnessed were displayed in the evening. The President took up his residence in a house on the corner of Cherry and Pearl Streets, or where is

now Franklin Square. A huge abutment at the upper end of the slope of Brooklyn Bridge covers the spot where the Presidential mansion stood.

Washington entertained a kindly regard for the Moravians, and they in turn were deeply interested in all that concerned his welfare. This friendship had its origin in the gracious services rendered by the Moravians to the sick and wounded during the Revolution. From December 3, 1776, to March 27, 1777, and from September, 1777, to June, 1778, the General Hospital of the American Army was at Bethlehem. From December 19, 1777, to August 28, 1778, the Lititz congregation rendered similar services. From August, 1777, to March, 1778, Hessian prisoners of war were harbored in the Moravian Church at Hebron, Pennsylvania. In the Bethlehem hospital Bishop John Ettwein served as volunteer chaplain. These and other services rendered by Moravians were deeply appreciated by General Washington. In the Summer of 1782 he visited Bethlehem. Concerning that visit the diary of the Bethlehem congregation gives the following account: "July 25, 1782.—Quite unexpectedly and very quietly His Excellency, General Washington arrived here, accompanied by his aids de camp, but without escort. Brother Ettwein and other brethren immediately went to pay their respects to him. After partaking of a meal, he inspected the choir-houses (Brethren's House, Sisters' House and Widows' House) and other points of interest in the place, and attended the evening service, at which Brother Ettwein delivered a discourse in English on the text: 'In all

things approving ourselves as the ministers of God.' —II Cor. 6: 4. The choir rendered some fine music both at the beginning and at the close. The General manifested much friendliness, and the pleasure and satisfaction which the visit afforded him were clearly to be inferred from his utterances." He spent the night at the Sun Inn, and "at a very early hour of the following morning he proceeded on his journey by way of Easton. Brother Ettwein, who had expected to go to Hope, New Jersey, accompanied him to the first-named place, and then rode on ahead to make some preparation for his entertainment at Hope, where he dined later and looked about the place with pleasure."

In the year 1787 the old Missionary Society organized in 1745 was resuscitated at Bethlehem under the title of *"The Society for Propagating the Gospel among the Heathen."* This organization, which is still in existence and in flourishing condition, is the oldest missionary organization in America. Its re-organization gave occasion to renewed communications between the Moravians and Washington. Bishop Ettwein wrote him a letter and enclosed a copy of the constitution and rules of the Society, together with a treatise of his own on Indian Traditions, Languages and Customs. Under date of May 2, 1788, Washington wrote the following letter in acknowledgment of the receipt of these documents:

"Dear Sir,

I have received your obliging letter of the 28th of March, inclosing a copy of some remarks on the

customs, languages &c of the Indians, and a printed pamphlet containing the stated rules of a Society for Propagating the Gospel among the Heathen, for which tokens of polite attention and kind remembrance I must beg you to accept my best thanks.

So far as I am able of judging, the principles upon which the Society is founded, and the rules laid down for its government, appear to be well calculated to promote so laudable and arduous an undertaking; and you will permit me to add that if an event so long and so ardently desired as that of converting the Indians to Christianity and consequently to civilization can be effected, the Society at Bethlehem bids fair to bear a very considerable part in it.

With sentiments of esteem

I am your most obedient humble servant,

George Washington."

On July 10, 1789, the Directors of the Society for Propagating the Gospel among the Heathen framed the following congratulatory address and sent it to the Rev. James Birkby, the pastor of the New York Moravian Church, charging him to deliver it into the hands of Washington:

"To His Excellency George Washington, President of the United States of America.

The Address of the Directors of the Society of the United Brethren (Moravians) for Propagating the Gospel among the Heathen.

Sir,

The Directors for the Society of the United Breth-

ren for Propagating the Gospel among the Heathen do in the name of the Society and in the name of all the Brethren's Congregations in these United States most heartily congratulate you on your being appointed President of the United States of America.

Filled with gratitude towards God and our Saviour, unto whose goodness and kind interposition we ascribe this great and joyous event, we rely on His mercy and on the influence of His good Spirit when we expect that your administration will prove salutary and a blessing to that Nation whose unanimous voice has called you to preside over it.

We embrace this opportunity to present to you a small treatise which contains 'An Account of the Manner in which the Protestant Church of the Unitas Fratrum or United Brethren preach the Gospel and carry on their mission among the Heathen.'

Permit us at the same time to recommend in a particular manner the Brethren's Mission among the Indians in the territory of the United States which is at present at Petquotting on Lake Erie and in a very dangerous situation, to your kind notice and protection, and to lay before you the ardent wish and anxious desire we have of seeing the light of the glorious Gospel spread more and more over this country and great multitudes of poor benighted heathen brought by it to the saving knowledge of Christ our Saviour Who gave himself a ransom for all and Who will have all men to be saved and to come to the knowledge of the truth.

We fervently pray the Lord to strengthen your

health, to support you daily by His Divine assistance, and to be Himself your Shield and great Reward.

Signed in behalf of the Society of the United Brethren for Propagating the Gospel among the Heathen and in behalf of all the Brethren's Congregations in the United States.

John Andrew Huebener,
Han Christian v. Schweinitz,
Frederick Peter,
Charles Gotthold Reichel,
Paul Muenster,
David Zeisberger.

Bethlehem, July 10, 1789."

In response to this communication the following letter in Washington's own hand was received on August 20, 1789, at Bethlehem, Pennsylvania:

"To the Directors of the Society of the United Brethren for Propagating the Gospel among the Heathen.

I received with satisfaction the congratulations of your Society, and of the Brethren's Congregations in the United States of America. You may be persuaded that the approbation and good wishes of such a peaceable and virtuous community cannot be indifferent to me. You will also be pleased to receive my thanks for the Treatise which you present, and to be assured of my patronage in your laudable undertakings.

In proportion as the General Government of the United States shall acquire strength through dura-

tion, it is probable they may have it in their power to extend a salutary influence to the Aborigines in the extremities of their Territory. In the meantime it will be a desirable thing for the protection of the Union to co-operate as far as the circumstances may conveniently admit, with the disinterested endeavors of your Society to civilize and Christianize the savages of the wilderness.

Under these impressions, I pray Almighty God to have you always in His holy keeping.

G. Washington."

After the excitement which attended the inauguration of the President of the United States, New York City once more settled down to routine business, and the little Moravian congregation continued the even tenor of its way. From time to time the membership suffered from such diseases as smallpox and influenza. The ravages of the former had been considerably checked, even then, by inoculation or vaccination. Quite a number of the New York Moravian boys and girls attended the Church schools at Nazareth and Bethlehem. There are frequent references in the diary of the congregation covering this period, to parents who wanted to place their boys in Nazareth Hall and their girls in the Young Ladies' Seminary at Bethlehem, but the pastor had to inform them that the schools were full, and for the time being no new students could be entered. After a pastorate of over nine years during which the communicant membership doubled itself, the Rev. James Birkby was transferred to Staten Island,

where in the latter part of October, 1793, he entered upon his new labors. The Rev. Christopher Godfrey Peter, who had come to America from Europe two years before, succeeded him in the pastorate of the New York church. The new pastor preached his introductory sermon on Sunday afternoon, October the twentieth.

CHAPTER XI

THE PASTORATE OF CHRISTOPHER GODFREY PETER

Christopher Godfrey Peter was an exceptional man. He was a good student, an excellent speaker, and an ideal pastor. Combining these qualifications with rare common sense and a kindly disposition, he was an influential factor in the congregation and in the city at large. He was the friend of everybody and everybody was his friend. Being on terms of the most intimate friendship with all the clergymen of the city, these men were frequent visitors at the parsonage, while he was often the honored guest in their homes. The most cordial relations existed between the churches. All the bigotry and sectarianism of a former day had died away. The ministers and laymen of the various churches met frequently for the purpose of planning united efforts for the advancement of the cause of Christ in the city and throughout the country, and Peter was always among the number, his word counting as much as that of the most distinguished person in the assembly. Several times he dined with the Mayor, at another time he was the dinner-guest of the Governor of the State, when His Excellency entertained the members of the Assembly, and once he and his wife took tea with the Governor and his Lady in their palatial residence. All these honors had no power

of spoiling this unassuming servant of the Lord. They rather stimulated than hindered his untiring activities among his own people.

The homes of the members were faithfully visited and always brightened by his presence. He had the courage of his convictions, but he showed his convictions in such a kindly spirit that no one was antagonized even tho of a different mind. The most contagious disease had no terrors for him. He felt that the sick needed him and any services he could render were freely placed at their disposal. His brotherly heart went out to those in distress whether they were members of his flock or not. When a certain John Young shot down in cold blood Robert Berwick, the deputy sheriff, Peter made use of the first opportunity to visit the murderer as he lay in the dungeon with both legs securely chained to the floor. Sight of the prisoner filled his heart with unbounded compassion. Excusing himself to Young that he as a perfect stranger should visit him, and giving as his only plea the great pity he felt for the prisoner, and an earnest desire to do something that might afford him comfort, the heart of the criminal was touched at once, and he immediately stretched forth his hand in friendly greeting, assuring the good man he was only too glad he had taken the trouble to look him up. But Peter had come to save as well as to comfort the unfortunate young man. "Sir," he said, "excuse me for asking a very personal question. Your time is short. How do you feel at the thought that you must soon appear before your Maker to give an account of the deeds done

in the body?" The young man replied, "I am preparing for the awful event as fast as I can. But I would be so glad if you would pray for me." And Peter prayed as he had never prayed before. The heart of the prisoner was deeply touched, and with tears in his eyes he begged his visitor to call again at an early day. Peter was only too glad to accept the invitation, and in the event, there is reason to believe, "a brand was plucked from the burning."

Under Peter's fostering care the congregation flourished. Members and friends attended the church services in large numbers. At a certain love feast two hundred and sixty buns had been provided, but this provision proved inadequate, and forty persons remained unserved. On special occasions not all who desired to attend the services could be accommodated. Had the regulations governing admission to church membership been less stringent the numerical growth of the congregation would have been unprecedented. As it was, many souls were added to the membership during Peter's four years' pastorate, and when he laid down his labors there were over two hundred people under the care of the church. In addition to his pastoral labors Peter conducted a school for the children of the congregation in a building rented from the Dutch Reformed Church. This building was known as "the school-house." For nearly four years he was alone in his school labors. Toward the end of his career, when failing strength made it impossible to do justice to the work, he associated with himself a young assistant in the person of James Perine, of whom

he spoke in the highest terms of praise. During the year 1797 Peter was frequently incapacitated by illness, and once while on a brief visit at Bethlehem, whither he had gone to attend the annual meeting of the Society for Propagating the Gospel among the Heathen, he was suddenly taken with a hemorrhage, which, however, was checked by calling to his aid timely medical assistance. After returning to New York he took up his work with old-time vigor, but as the weeks passed and the condition of his health became more and more precarious, he asked the Church authorities to send him an assistant. In answer to this request the Rev. Benjamin Mortimer of Nazareth, Pennsylvania, was sent to New York, but when he arrived, on November 3, Christopher Godfrey Peter had already laid down his earthly labors to join the Church Triumphant.

On October 21 Peter asked his physician for permission to conduct one or two services, but his condition was such that his request could not be granted. Weak as he was he faithfully kept up the church diary to the end. On October 23 he wrote, "Brother Peter began a new medicine strongly recommended. The doctor said, 'One cannot but give it a fair trial.' Sister Wade arrived from Bethlehem to assist Sister Peter." On October 25 the record states that "Brother Peter had an agreeable visit from the Rev. Dr. Stanford, and the preceding day from the Rev. Dr. McKnight." Two days later he inserted in the diary the words which were destined to be his last: "Brother Birkby arrived with us to officiate for Brother Peter next Sunday." On that very day

the faithful pastor had gone to the school-house, but his strength was unequal to the task, and he had to dismiss the children. When he came home he went to bed, and two days later at a quarter past ten o'clock in the evening the greatly beloved man of God took an affectionate leave of his faithful wife and two little children, Joseph and Sally Ann, then peacefully fell asleep in the arms of the Saviour whom he had served so faithfully and well.

The funeral services were conducted on October 31 at half-past four in the afternoon, the Rev. James Birkby officiating. All the members of the congregation and a large circle of friends were in attendance. Nine clergymen of other Churches were present to show their love and esteem for their departed friend and brother. The text of the funeral sermon was John 12: 26,—"Where I am there shall also my servant be." On November 5 the Rev. Dr. John Stanford, the pastor of the Baptist Church, conducted a memorial service in honor of the late Moravian pastor. His text was, "For he was a good man."—Acts 11: 24. Dr. Stanford delivered a well deserved eulogy and in closing said, "I and all the ministers in the city, as well as every member of my church and of the Moravian congregation, may well follow the example of the Rev. Mr. Peter in piety and in true Christian benevolence." He also added this tribute to the Church of the departed brother: "I love the Moravian Church because its members seem to love the Saviour with all their heart." This service was likewise largely attended. Under date of November 23 the following item of

interest is recorded in the diary: "Dr. Stanford sent us for revision some records of the life and character of the late Brother Peter, which he intends to publish in the next volume of his Pocket Library."

The diary of Peter's pastorate contains many matters of interest. These will be given in their chronological order. On January 20, 1794, the Rev. John Stanford, D.D., the Baptist minister previously mentioned, presented to Peter a plan for a "Society for Propagating Christian Knowledge among the Poor" which he had drawn up. The object of the proposed society was to render support to the poor in general, to missionaries among the Indians, and to establish schools on the frontier. In the evening Peter and Henry Tenbrook, a prominent member of the congregation, attended a meeting at the home of the Rev. Dr. Linn, a Presbyterian minister. The proposed Society for the support of the poor was discussed, and a committee appointed consisting of the Rev. Dr. Stanford, the Rev. Dr. Benjamin Moore, the Rev. Dr. Linn, the Rev. Mr. Mason, the Rev. Christopher G. Peter, and Judge Ogelvie. After this committee had met several times, it was decided to call a more general meeting of those interested in the project. This meeting was held on April 4 at City Hall. On May 1 the following constitution was unanimously adopted by fifteen clergymen and ten laymen:

"We whose names are hereunto annexed deeply sensible of the importance of promoting Christian knowledge and piety among the poor and instructing

children in the interior and frontier parts of the State in useful learning do hereby form and constitute ourselves into a social union, that under the blessing of Almighty God, we may be instrumental in the accomplishment of these benevolent purposes. The object of this institution is to distribute the Holy Scriptures and other religious books among the poor, to assist missionaries in diffusing gospel knowledge, and to give such countenance and assistance to schools which may be established in the remote parts of the State as circumstances will permit. The accomplishments of these objects, it is hoped, will have a happy tendency to lay a foundation of useful knowledge, virtue and happiness among those who are now destitute of the means of instruction, and thus to benefit the community and advance the interests of the blessed Redeemer's Kingdom. With these views and hoping for the divine blessing on our endeavors, we adopt the following as the fundamental ARTICLES OF THE SOCIETY:

I. The Name of the Society shall be *'The New York Society for Promoting Christian Knowledge and Piety.'*

II. A President, Vice President, Treasurer and Secretary shall be annually elected by ballot. The President, or in his absence the Vice President, shall preside at the meetings of the Society, as well as of the Standing Committee. In case of the absence of both, a chairman shall be chosen who shall preside *pro tempore.*

III. Persons of all Christian denominations may be elected members of this Society, and those whose

place of residence may render it inconvenient to attend the meetings of the Society, may be considered as Honorary Members, they being subject to the terms prescribed in the next article. The members shall be elected by ballot.

IV. Each person upon becoming a member shall pay a sum of not less than Two Dollars and Fifty Cents every quarter towards the fund of the Society, and the members may solicit and receive annual subscriptions or occasional benefactions from the benevolent and well-disposed.

V. The Society shall meet once every quarter, viz. on the first Friday in June, September, December, and March, and at such other times as the Standing Committee hereafter named shall judge necessary. Fifteen members shall form a Quorum and the meeting shall be opened and closed with prayer by the President.

VI. The four officers mentioned in the second Article and five other members of the Society to be called assistants, and who are to be elected at the same time and in the same manner, shall constitute a *Standing Committee,* which shall have the sole power of proposing persons to the Society for membership, and shall have it in charge to execute all the laws and resolves of the Society, and shall render an account of all their transactions and expenditures at each quarterly meeting of the Society. Five of them shall be sufficient in number to proceed to business. The minutes and books of the Committee shall be open to the inspection of all the members of the Society.

VII. The intention of this Institution in regard to the distribution of books is to procure and disperse among the poor such tracts as tend to inculcate the doctrine of the Holy Trinity, the depravity and condemnation of mankind by original and actual sin; their recovery by the meritorious life, sufferings and death of the adorable Redeemer, the sanctification of the soul by the operations of the Holy Ghost, the blessings and efficacy of the Sacraments of the Christian Church, the necessity of holiness of heart and practice, the certainty of a future state of eternal happiness or misery, and such other subjects as have a tendency to deter from vice, to improve the morals and to conduct to the true knowledge of the glorious gospel of Christ. The books may be in English, German, Low Dutch, or French as the Society may judge most expedient for promoting its benevolent purposes. No books are to be distributed which are of a controversial nature, or which breathe the spirit of party.

VIII. The Standing Committee shall have the sole power of proposing books to the Society for their approbation and shall provide and distribute them agreeably to the Directors of the Society.

IX. In each of the books which shall be distributed by the Society shall be inserted: *'The Gift of the New York Society for Promoting Christian Knowledge and Piety.'*

X. The foregoing Articles shall be considered unalterable unless in the following manner: A proposal for an alteration shall be introduced in writing at a quarterly meeting of the Society and shall lie

over for consideration to the next quarterly meeting, and if it be then approved it shall be adopted and ratified."

The above copy of the constitution of The New York Society for Promoting Christian Knowledge and Piety is found in the diary of the congregation, and is here inserted because of the part which the Moravian Church in New York had both in the formation and promotion of this one of the earliest inter-denominational organizations for tract distribution in America. Peter was a member of the Standing Committee of the Society. On August 5, 1795, this committee drafted and sent to the Directors of the Society for Propagating the Gospel among the Heathen the following letter: "Last year a Society was formed under the title of 'The New York Society for Promoting Christian Knowledge and Piety.' The object of the Society will be seen by the copy of the constitution herewith transmitted. We have made a small beginning to accomplish the design of the Society and its benevolent views. We have distributed 12 dozen of Bibles and 1,000 copies of Dr. Watt's Divine Songs for Children, and we have in the press and nearly ready for delivery, 'Doddridge's Rise and Progress of Religion in the Soul.'

"The opening of a correspondence with Societies of a similar nature was thought conducive to the furtherance of our purposes, and for this reason we take the liberty by appointment of the Society to commence a correspondence with your incorporated Society for Propagating the Gospel among the

Heathen. You will therefore please communicate this letter and our intention to your Society at the next general meeting.

"We hope that such a correspondence will be attended with the most salutary consequences. It will remove prejudices. It will more closely unite those of different denominations, nevertheless of one mind relative to the leading and saving doctrines of the Gospel; yea, establish true Christian love, fellowship, and peace.

"From such a correspondence another advantage will accrue to us. We shall be informed by you concerning that great and important work of the Lord, your Missions among the Heathen, in various parts of the world; especially we shall receive information concerning your Mission among the Indians in North America. Some of us have read with pleasure and edification the affecting story of the same lately published in London.

"We praise and adore the Lord with you for what He hath hitherto done thru your instrumentality, imploring Him to increase the number of faithful servants who may proclaim His Gospel at the ends of the earth. May He crown your endeavors with success, that many thousands of lost and undone sinners may be saved, and that the glorious prophecy may be speedily accomplished: 'He shall see of the travail of His soul, and shall be satisfied.'

"We commend ourselves and our Society to your kind remembrance and prayer before the Lord, and will be happy on every occasion to cooperate with you in the good work in which you are engaged. In

the name of the Committee of the New York Society for Promoting Christian Knowledge and Piety, we are, Your affectionate brethren in Christ."

In answer to this communication the Society for Propagating the Gospel sent a cordial reply. Stated letters passed between the two Societies to the mutual benefit and satisfaction of both.

On April 4, 1794, the congregation elected a Board of Trustees in accordance with an Act recently passed by the State Assembly. The certificate of the election was delivered to the civil authorities and duly recorded on April 18. Both the certificate and the record are herewith given:

"We the subscribers duly nominated and elected by the members of the United Brethren's Church in the City of New York to hold an election for trustees of the said Church and to be the returning officers of the said election do hereby certify that pursuant to the Act entitled, 'An Act to enable all the Religious denominations in this State to appoint Trustees who shall be a Body Corporate for the purpose of taking care of the Temporalities of their respective Congregations and for other purposes therein mentioned,' the members of the said Church assembled and met at their usual place of public worship and then and there duly elected by a plurality of voices the following persons to serve as Trustees for the said Church, to wit, John Campbell, Henry Tenbrook, Abraham Wilson and Abraham Bininger. And we do further certify that it was then and there unanimously agreed that the said persons so elected and their successors in office shall forever be styled

and named the Trustees of the Corporation of the United Brethren's Church in the City of New York. In witness whereof we have hereunto set our hands and seals the fifth day of April in the year of our Lord one thousand and seven hundred and ninety-four.

Dan. Bowie (L.S.)
Frederick Devoue (L.S.)"

"Be it remembered that on the seventh day of April in the year of our Lord One thousand seven hundred and ninety-four, before me, John Sloss Hobart, one of the Justices of the Supreme Court of the State of New York, came the within named Daniel Bowie and Frederick Devoue and acknowledged that they signed and sealed the within written certificate for the uses therein mentioned wherefore I do allow it to be recorded.

Jno. Sloss Hobart."

When this matter was reported to the Helpers' Conference at Bethlehem, the Conference informed the congregation that what had been done was unnecessary because the title to the church-property had been previously vested in the Society for Propagating the Gospel among the Heathen at the direction of the authorities of the Church at Bethlehem and with the consent of the congregation. The members raised no objections to this view, and so matters rested until seven years later. (Vid. next chapter.)

During the war between England and France the sympathies of some of the members of the congrega-

tion who were of French descent were with the latter. Under date of March 12, 1794, Peter made this record in the diary: "We were pained to hear that some of our people had joined the French in expressing their joy over the recapture of Toulon. They marched hand in hand with the French in a procession thru the city, and later dined with them." There were others in the country who watched the struggle with keen interest, and it was with difficulty that the administration kept the United States out of the conflict. About this time the outlook was exceedingly gloomy. Active preparations were made for war. Governor's Island was strongly fortified, troops raised, and an embargo placed on all foreign navigation. Business was at a standstill, and high prices prevailed. Under the circumstances the congregation decided to increase its financial resources by leasing part of the ground connected with the burial-place at Fresh Water Pond. A number of members availed themselves of the opportunity and erected dwellings on the newly-laid out lots. Among them were the Brethren Simonson and Moses Egbert. The committee authorized by the Directors of the Society for Propagating the Gospel to grant leases consisted of the pastor, Henry Tenbrook and John Campbell. The ground was leased for a term of twenty-one years with the understanding that after the expiration of this time the leases might be renewed, or the congregation would pay a reasonable sum for the houses and other improvements on the lots. Simonsen's lot was 42 feet in front and 27 feet, 4 inches in the rear, and Egbert's 25 feet in front

and 27 feet in the rear. In case the leases should not be renewed the congregation agreed to pay Simonson $25 for the first term of seven years, $60 for the second, and $90 for the last seven years, and Egbert $15 for the first term of seven years, $40 for the second, and $60 for the third period. Before building operations began the whole burial-ground was surveyed, and it was found "that towards Bayard's Lane our neighbor had encroached upon us about six or seven feet." This plot of ground lay at the corner of Mott and Pell Streets, and is now covered by what is known as Chinatown, where property owned by the congregation was a source of revenue for many years.

It seems strange to Moravians of the present day, when communicant members of other denominations are at all times welcome to participate in the Communion of a Moravian congregation, to learn that Dr. John Stanford, the devout Baptist minister who "loved the Moravians," had to have special permission from the Church authorities at Bethlehem to be a *spectator* at the celebration of the Maundy Thursday Communion in the church of New York. Such were the regulations at that time. It was no uncommon occurrence for clergymen of some of the leading city churches to attend Moravian services on special occasions. This was largely the result of their deep interest in the work of the Moravian Church at large and its extensive mission-work. It was generally agreed among ministers of other denominations that the Moravian Church stood first and foremost in proclaiming the Gospel to the

heathen, consequently they were eager to learn all they could of the results achieved by the Brethren on the mission-field and elsewhere. Peter had frequent calls for mission histories, congregational reports, copies of the Church Constitution, and even the Church hymn-book. These were studied with the hope of learning the secret of Moravian success. The Rev. Dr. John C. Kunze, at the time professor of Oriental languages in Columbia University, wrote the following interesting letter to the Moravian pastor after reading a report of a Ministers' Conference held at Herrnhut:

"Respected Brother in Christ: In the presence of our common Lord whom I serve with gladness of heart since He graciously called me in 1763 when He demanded and conquered my heart, I hereby testify that the writings which I now thankfully return, contain the same sentiments I have, and that I know of no writings, besides the Holy Scriptures, which afford me so much delight and edification as these and others of that kind. I am convinced that the truth is followed by those dear Brethren whose thoughts are contained in these leaves, and which the elected, chosen, and faithful servants of God, thus assembled, have supported in their conferences. I beg for the future to be again honored with such communications. They excite my soul to the praise of my glorious Saviour. Whatever is handed me from the Brethren I read with an ardent desire of my soul. For these many years I have been convinced that the most effective means to edify and strengthen souls is by communicating spiritual ex-

periences to one another, for He who opens the hearts, works by them such resolutions as these: 'I will follow the same example, or some such conviction; thus it is with me.' I am very much pained about it that in the Church in which my Great Shepherd and Head does not let me labor without blessing, the reading of such historical accounts of the leading of other souls, is not practicable, nor to be imitated. I shall not omit to testify by a letter to the Ministers' Conference that I am of one mind with them. May the blessing of the Lord rest upon the whole institution and particularly its earnest activity to acquaint those with their salvation who before did not know that a Saviour was given to the world.—John Christoph Kunze." The original letter was in German and translated as here given by the recipient. The diary states that "the Rev. Dr. Rodgers of the Presbyterian Church perused the 'History of the Moravian Mission among the Indians,' and expressed his satisfaction with tears." Surely a great change had been wrought since the day when the Moravians in New York were stoned and persecuted.

In the "Annual Register of the Baptist Churches for the year 1793" appeared numerous extracts from the *"Periodical Accounts of Moravian Missions,"* and also a letter written by Christian Ignatius La Trobe of the Moravian Church in England in response to the request of the Baptist editor. The answers of La Trobe to two questions included in this request deserve a place in this connection. The first question was, *"What qualifications are especially*

requisite in missionaries?" La Trobe wrote, "To this question we Moravian Brethren should answer simply thus: The love of God shed abroad in their hearts by the Holy Ghost. From love and gratitude to Him who hath purchased them with His own blood they should be truly and wholly devoted to His service, assured that in life and in death they are the Lord's forever. They should be void of self-love, self-seeking, self-complacency, and the whole poisonous system of self; conscious of numberless wants and infirmities, but by experience acquainted with the saving power of Jesus, and the sanctifying merits of His precious Atonement; filled with love to their fellow-men as being bought with an inestimable price, consequently, precious in the sight of the Saviour, however depraved and corrupted, and however despicable in the sight of men; shunning no danger, no trials, no persecution, when engaged in the cause of the Saviour, always hoping, always believing; unweariedly following the poor straying sheep; and even without prospects, relying upon the gracious promise that the Word of the Lord shall not return unto Him void, but shall accomplish that which He pleases in due time and prosper in the thing whereunto He has sent it. Those of our missionaries whose labors the Lord has blessed have had these qualifications. A true Christian has always those accomplishments that he needs; he is kind, courteous, gentle, peaceable, and full of good will.

"In the second place, *'What advice should be given to the missionaries?'* When the Brethren first went among the heathen they were advised that they must

first enter upon an explanation of the greatness, justice, omnipresence, and love of God; of the heinousness of sin, and the like. But they soon found that to know nothing among them save Jesus and Him crucified was the right way. The Word of the Cross proved the power of God unto salvation and every other good thing followed. The minds of the converts were by degrees open to all other religious subjects. Therefore our advice is as to doctrine, that they should preach the Crucified Jesus; that they look more for real conversion of heart in the few committed unto their care than for numbers; that they carefully and kindly maintain discipline, excluding transgressors, yet not forsaking them, but endeavoring by God's grace to lead them gently back into the right way; that they are continually watchful to prevent hurt to the souls of men; that they become acquainted with every individual and baptize none but those in whom a change of heart is visible. That as to external support they be satisfied with whatever Providence may appoint and frugally manage their housekeeping. The Lord be praised who has hitherto given us such persons for our missions."

Under date of September 16, 1794, the diary contains the following record: "To-day there is great alarm about the yellow fever prevailing in the city, having been brought here by a vessel which came from the West Indies." With the coming of cooler weather the fever abated, but broke out again with great virulence during the following summer and raged until late in October. This time the epidemic

claimed a toll of 726 lives in the city. Many members of the congregation suffered from the fever, and two died as the result of it. Services for prayer and humiliation were held in all the churches. As many as thirty-one persons died in one day, and Peter mentions that one whole family, with the exception of a little baby, was wiped out by the terrible scourge. "In many places in the city they burned tar in the night." For a month Philadelphia stopped all intercourse with the city, not however before the good people of the City of Brotherly Love had sent thru their Mayor, Matthew Clarkson, the handsome sum of seven thousand dollars to aid the metropolis in its distress. With the coming of the fall rains and cooler weather the fever abated, but only to break out with increasing virulence during the succeeding years. Many of the city ministers became victims of the disease. Altho he fearlessly visited among the fever-stricken members of the congregation, Peter escaped.

The city at this time suffered not only from disease, but from many destructive fires. On December 3, 1795, the little Moravian church was in danger of being destroyed. Peter writes, "In the morning about 8 o'clock a fire suddenly broke out in the shop of our neighbor, John Gilmore. In the beginning it appeared quite against us. The fence between him and us was immediately in flames; so was the schoolhouse, and the house of Sr. Reed. The church was in greatest danger. Several times the building caught fire. But the engine constantly playing a stream of water upon it succeeded in saving it from

destruction. Eleven houses were burned in about two hours. The exertions of our fellow-citizens on this occasion were extraordinary. Br. and Sr. Peter moved everything into the front part of the house; little Joseph Peter lay very sick with the measles. Our fence around the burial-ground was torn down as well as the little hen-house." The cost of repairing the damages done to the church-property amounted to nearly one thousand dollars, toward which amount the Nazareth congregation contributed over one hundred dollars. There were so many destructive fires during this period that a fire-plot was suspected. The city authorities offered a reward of $500 for the discovery of the incendiaries, and the inhabitants took turns in keeping a watch at night.

Several other matters relating to Peter's pastorate deserve mention. The little text-books for 1796 reached the congregation in a roundabout manner. The ship *Joy,* in which they were sent from England, when thirty hours' sail from its destination was caught in a storm and driven to the island of Antigua, where it finally landed in a disabled condition. On March 5, 1796, Peter received a letter from Missionary Ishirpe in Antigua saying that on January 27 a text-book and a Moravian tune-book had been offered him for sale by a merchant who told him that he had others on hand, if more were desired. In the event it was learned that the *Joy* had been obliged to put in at St. Johns, where it was condemned and her cargo sold. The merchant in question had purchased the case of books directed to John Schropp of Bethlehem, Pa., for eight dollars. Ishirpe paid

the merchant ten dollars and shipped the books to New York, where they arrived on March 5. Peter states, "We received the box of books this afternoon without any custom house expense, the Captain having put in at New Haven, where the authorities declared them free from duty because they were books of divinity." About this time Henry Tenbrook, a member of the congregation, presented the church with two lots in the Bowery. In August, 1795, a great many people died as the result of the intense heat which prevailed in the city. One day the thermometer registered 124 degrees in the sun. The diary also contains an interesting reference to a drought of seven weeks in the fall of the following year. Under date of December 6 Peter writes, "We had a refreshing rain. There was hardly anybody in the city supplied with rain-water. *Most inhabitants had been obliged to purchase sea-water for washing.* In the country the people hardly remember a drier season. They have to fetch water a distance of from fourteen to twenty miles."

CHAPTER XII

IN THE DAWN OF THE NINETEENTH CENTURY

After Peter's death in October, 1797, the Rev. James Birkby, assisted by Benjamin Mortimer, served the congregation as well as the Staten Island church until December 10, when he became for the second time the regular pastor, the Rev. Frederick Moehring succeeding him on Staten Island. On December 12 Mrs. Peter and her children, accompanied by Brother Mortimer, left for Bethlehem, where she made her future home. Birkby's pastorate was destined to be short and full of trouble. In August, 1798, another epidemic of yellow fever laid its fatal grip upon the city, bringing business to a standstill, closing the schools and most of the churches, and leaving more than a thousand deaths in its wake. At the appearance of the terrible scourge a large proportion of the inhabitants, including all but nine members of the congregation, fled to the country. Polly, the daughter of Isaac Van Vleck, died of the disease. Washington Square, which had been purchased by the City in 1796 as a burial-place for the poor, became a potter's field indeed. However, not only strangers and poor people by the hundreds, but many persons of distinction were buried within its limits. By the end of October the plague had spent itself and those who had taken refuge in the country began to return to the city,

among the number being "the merchants whose fall goods had arrived from Europe, and demanded attention." On the whole, the congregation was graciously preserved from the disease, and on November 14 Birkby conducted a solemn service of thanksgiving and praise for the preservation of his flock.

During the following summer and fall there was a recurrence of the disease, and as a result another extensive exodus from the city took place. Fortunately the attack this time was milder in character, and the deaths fewer than in the preceding year. Feeling that he could not endure the strain of another siege as severe as the former one had been, Birkby registered an earnest prayer that the disease might not be permitted to repeat its dreadful ravages, concluding in his heart that, if the worst came, he, too, would have to leave the city. His fears were not realized, and on Sunday morning, October 6, he entered his pulpit with a heart full of faith and gratitude, and preached an earnest sermon from the text, "The memory of the just is blessed."—Proverbs 10: 7. He had no thought that even then death was casting its somber shadow over his own home. Next morning at eight o'clock his wife had a stroke of apoplexy which rendered her speechless, and in the afternoon between four and five o'clock she quietly passed away. The earnest hope of the husband that her speech might return, if only for one word of farewell, was not realized, but he comforted himself with the thought, "The Lord gave, and the Lord hath taken away," and humbly submitted himself to the divine will.

A messenger was immediately sent to the pastor of the Staten Island congregation, asking him to officiate at the funeral on the following day. Moehring hastened to the city as soon as possible, but arrived a short time after the hour set for the service. Fearing that his colleague might have been prevented from coming at all, Birkby asked Dr. Kunze, who was present, to take charge of the service. However, before the liturgy was concluded Moehring appeared, and preached a comforting sermon from the text, "There remaineth a rest for the people of God." Bishop Provost of the Episcopal Church was present at the service. The deceased was fifty-six years of age when she was called away. Being unable to find any one to take his place, the bereaved pastor had to conduct the services himself on the following Sunday. But he found it impossible to continue single-handed the labors in which his faithful helpmeet had so loyally supported him, therefore he announced to the congregation on November 10 that he would retire, at least temporarily, and that the Rev. John Meder of Philadelphia would succeed him in the work. On December 18 Meder and his wife arrived in New York, and on the following Sunday morning Birkby preached his farewell sermon from II Thessalonians 3 : 5 in the presence of a large and sympathetic congregation. Next morning, accompanied by his niece, Miss Hannah Fearnley, and Henry Tenbrook, he left for Bethlehem, where on April 10, 1803, he closed his earthly labors.

Meder's pastorate was likewise short. On Decem-

ber 22, 1799, he preached his introductory sermon, and on February 7, 1802, he announced to the congregation that he had accepted a call to become the pastor of the church at Lititz, Pennsylvania. Two important events, however, transpired during his brief stay in New York. One was the fiftieth anniversary of the laying of the corner-stone of the church, and the other was the receipt of certain monies from the State for school purposes. The former took place on June 16, 1801. The church had been previously repaired and painted and the walls of the auditorium white-washed for the occasion. The festival speaker was the Rev. Charles Gotthold Reichel of Nazareth, Pa., a member of the General Helpers' Conference. All the services of the day were largely attended by members and friends. The Staten Island congregation joined in the celebration. At the afternoon love feast a letter of felicitation from the Rev. Jacob Van Vleck, a child of the congregation, was read. The historical address delivered by the pastor showed that during the half century four hundred and sixty-two adults and children had been baptized, two hundred and sixteen persons received into the congregation, and one hundred and forty-seven admitted to the Holy Communion. Forty-two marriages had taken place, and since 1754 two hundred and eighty-two bodies had been interred in the grave-yards of the congregation. (These statistics do not include the period of Moravian labors in the city prior to the laying of the corner-stone.) Three persons who had been present at the laying of the corner-stone were privileged to

attend the jubilee services. They were Jane Reed, Ann Bowie, and Vroutje Van Vleck. Hilah Wilson, another witness of the corner-stone laying, had likewise looked forward to the anniversary, but died unexpectedly only three days before the celebration.

On April 8, 1801, the State Legislature passed the following Act: "Be it enacted by the people of the State of New York represented in Senate and Assembly, that the Mayor, Aldermen and Commonality of the City of New York, in Common Council convened, be and are hereby directed, on or before the first of August next, to pay to the vestry of the Episcopal Church, the vestry of Christ Church, the trustees of the First Presbyterian Church, the ministers, elders and deacons of the Dutch Reformed Church, the trustees of the Methodist Episcopal Church, the trustees of the Scotch Presbyterian Church, belonging to the Associate Reformed Synod, and to the trustees of the African School, and to the trustees of the United German Lutheran Church, the trustees of the German Reformed Churches, the trustees of the First Baptist Church in the City of New York, and to the trustees of the United Brethren or Moravian Church, each one eleventh part of all the money which remains in their hands, which they have received by virtue of the Act entitled 'An Act for the Encouragement of Schools,' passed the 9th day of April, 1795, and the Act entitled 'An Act to raise a Sum of Money for the use of this State by tax and for the further support of Government,' passed the 3rd day of April, 1799.

"And be it further enacted, that it shall be the duty of the vestry, trustees and minister, elders and deacons of the aforesaid, to put at interest on real security, the whole amount of the respective shares which shall by them respectively be received and the said vestry, trustees and minister, elders and deacons, shall annually expend in the instruction of poor children in the most useful branches of common education, the whole of the annual interest which shall accrue on their respective shares; and shall on the second Tuesday of July in every year make return to the Common Council aforesaid, stating in writing the amount and manner in which they have disposed thereof, and how they have applied the income thereof, and such of the said vestry, trustees and minister, elders and deacons, who shall not apply such income as herein before directed, or who shall fail in complying with the other injunctions of this Act, shall forfeit to the said Common Council such share or shares as by them shall have been so received, and on refusal to return the same, it shall be the duty of the said Common Council to sue for and recover such share or shares as shall so become forfeited, in any Court having cognizance thereof, and the said Common Council are hereby directed to divide the amount so recovered among the other Free Schools in the said City, in equal proportions.

"And be it enacted, that the fifth section of the Act entitled 'An Act for the Encouragement of Schools,' passed the 9th day of April, 1795, and the Act entitled 'An Act further to amend the Act entitled An Act for the Encouragement of Schools

passed the 10th day of March, 1797, be and the same are hereby repealed."

A Church entrusted with money from the State could carry out the purpose of this Act either by establishing its own free school for poor children, or by uniting with another Church in an enterprise of this sort, or by placing poor children under its care in some school conveniently located near their home, and paying for their instruction. The Moravian congregation adopted the plan mentioned last, the poor children for which it was responsible being too widely scattered to be gathered in a school of their own. Furthermore, the money allotted by the State was insufficient to cover the cost of a school of this kind, and the congregation had no available funds to make up the difference. It will be remembered that after the congregation was incorporated in 1794 the Bethlehem church authorities declared it unnecessary because the title to the New York church-property was vested in the Society for Propagating the Gospel among the Heathen. Accepting this decision, the congregation apparently made no effort to exercise the rights and privileges of a corporate body. It was compelled to do so, however, when this matter of receiving school money from the State presented itself. Therefore Church Council, on August 5, 1801, duly elected, in accordance with the laws of the State, Henry Tenbrook, Frederick Devoue, Abraham Bininger, Philip Sykes, Leopold Beck, and Bernhard Symerson Trustees of the church. Henry Tenbrook was elected Treasurer of the congregation. At this time also a seal for the

corporation was chosen. It contains two hands joined, signifying union or united, a dove, and the words, *"United Brethren's Church in New York."* The following certificate was prepared by the trustees: "At a meeting of the Trustees of the United Brethren's Church in New York, otherwise known by the name Moravian Church, the 21st day of August, 1801, it was ordered that Henry Tenbrook, the treasurer of this corporation, be and hereby is authorized to receive from the treasurer of the City of New York the sum of $1,565.77, being the proportion of money directed to be paid pursuant to an Act of the Legislature of this State entitled 'An Act directing Certain Monies to be applied to the use of free schools in the City of New York,' passed the 8th day of April, 1801." Provided with this authority Henry Tenbrook called at the office of the City Treasurer on August 24 and received the money allotted to the congregation. This money was properly invested and the interest applied toward the education of deserving poor children in the congregation. The interest was more than sufficient to supply the need because the State Legislature in appropriating more money to the Churches in July, 1814, omitted the grant to the Moravian Church on the ground that "the congregation maintained no particular school and spent no more annually than the yearly interest accruing from the grant already made." The deeds to the church-property were in the hands of the Directors of the Society for Propagating the Gospel among the Heathen until October 1, 1816, when, at the request of the Trustees, they

were turned over to the congregation by the Rev. Charles G. Reichel.

Altho Meder announced the acceptance of his call to the Lititz pastorate in February, he remained in charge of the New York congregation until September 26, 1802, when he preached his farewell sermon. The Rev. John Holmes of Yorkshire, England, had been announced as his successor, but for some reason the original plan was not carried out, and the Rev. James Bardill, formerly a missionary on the island of Antigua, succeeded him. The new pastor preached his introductory sermon on the same day that Meder delivered his farewell discourse. His text was Luke 16: 17, "Come, for all things are now ready." In the latter part of November the following single brethren from Germany passed thru the city on their way to Bethlehem: Charles Gotthold Blech, John G. Fuchs, Frederick Kaske, Hans Peterson, and Martin Hanson. In spring of the following year the Rev. Frederick Moehring received the call to the pastorate of the Schoeneck congregation, near Nazareth, Pa. He was succeeded on Staten Island by the Rev. Nathaniel Brown.

In July, 1803, the city authorities ordered the congregation to level off the hill on which the Fresh Water burial-ground lay. To meet the expense involved by this operation the trustees decided to lay out four more building-lots fronting on Mott Street. Under the direction of Bernhard Symerson the bodies that had been interred in that part of the burial-ground were carefully removed and "buried near the gate to the ground." In the same month yellow fever

again broke out, and a great many people, including a number of Moravian families, went to the country. The first case was announced July 20. All the Dutch Reformed ministers left the city during the epidemic. For a time the Moravian Church was the only one open for public worship, altho the services were attended by more strangers than members. On Sunday, September 4, Mr. Conrad, the school-master and organist of the German Reformed Church, presided at the organ. There was little work to be had in the city, and not much to eat, therefore the distress among the poor was indescribable. On October 25 Bardill officiated at a burial in St. Paul's churchyard because no Episcopal clergyman was in the city at the time. "From July 29 to October 26 there were 596 deaths from yellow fever, of which 365 were males and 231 females." The entire toll exacted by the epidemic was more than eight hundred. On October 27 a stable in Dutch Street, which was only twenty feet from the Moravian property, burned to the ground. Fortunately there was no wind and the heroic labors of the fire-company kept the flames from spreading. On December 21 the churches of the city observed a day of prayer and thanksgiving. At the close of the year 1803 the total membership of the congregation numbered one hundred and seventy souls.

The diary for 1804 records a number of matters of general interest. Among these was the incorporation of the Society for Propagating the Gospel among the Heathen in accordance with the laws of the State of New York, the Rev. Jacob Van Vleck and the Rev.

Andrew Benade bringing it about at Albany in the month of February. On May 7, at one o'clock in the morning, the Bardill family, together with many others in the city, were disturbed in their sleep by a severe earthquake shock. At three o'clock they were awakened again, this time by the fire-alarm. "The State prison about two miles out of town had been set on fire by the prisoners after they had confined the prison-keepers. The bells were rung for several hours. The fire consumed a considerable part of the building, and a number of prisoners made their escape. The militia was called to the scene." On May 12 there was great rejoicing in the city over the Louisiana Purchase. The firing of cannon, ringing of bells, parades headed by bands of musicians, and speech-making marked the celebration. A less cheerful event is recorded on July 12 and 14. The record states, "At two o'clock in the afternoon General Alexander Hamilton died of a wound received yesterday in a duel with Colonel Aaron Burr (at Weehawken, N. J.) on which account the church-bells kept tolling the greater part of to-day, and also on the 14th from six o'clock in the morning until almost three o'clock in the afternoon. On the latter day, at ten o'clock in the morning, commenced the funeral procession* of the late General Hamilton, attended by uncommon military honors, and by all societies and classes of citizens, with great solemnity, and lasted until three o'clock in the afternoon. Brother Bardill having been invited, as were all

*Hamilton's home was on Washington Heights, and his body was laid to rest in the Trinity grave yard.

the clergy of the different denominations, attended the same in company with about thirty clergymen." On August 1 Bardill records that twenty-four Osage Indian Chiefs visited the city, and "in honor of the event the volunteer companies and artillery displayed military tactics."

On November 7, 1805, Bardill was succeeded by the Rev. John Molther, who served the congregation as pastor until the latter part of December, 1812. Under date of June 2, 1807, the diary contains the information that "the little church-steeple which had become leaky and otherwise out of repair was taken down, and the roof of the church provided with a sufficient number of scuttles for the purpose of admitting light and air." An event of greater importance took place in fall of the same year. On October 2 the Moravian College and Theological Seminary, now located in Bethlehem, was founded at Nazareth, Pa. Altho Molther undoubtedly did his best, a series of misunderstandings for which both parties concerned were equally to blame, made his pastorate one that was not altogether happy. One day he had an unenviable experience that was clearly beyond his control, but for which some of the members never wholly forgave him. Crossing North River in a sail-boat, he went to Weehawken to make a call on some friends. Altho he started on the homeward way in good time, contrary winds drove his boat far from its course when in the middle of the river. As a result of this trick of the wind he was unable to reach the parsonage before nine o'clock in the evening. On any ordinary evening this would have

been a matter of small importance. But this was not an ordinary evening. At seven o'clock the communicants of the congregation solemnly gathered in church for the service preparatory to the Holy Communion, which was to be celebrated on the following Sunday. They waited over an hour for the minister to make his appearance, and then went home. As a result the Communion service was postponed a month.

During the early part of 1812 the trustees made strong efforts to have the Directors of the Society for Propagating the Gospel among the Heathen turn over to them the deeds of the congregation. The Bethlehem authorities saw fit to decline the request. Molther was the correspondent of the Trustees and in the event differences arose between him and the members of the General Helpers' Conference. As a result, the congregation was notified in April that the Rev. Benjamin Mortimer, Missionary among the Indians at Goshen, Ohio, had been appointed pastor, and would assume his duties as soon as a successor could take charge of the Indian labors. It was further announced that Nathaniel Brown of Staten Island would serve both congregations until the arrival of Mortimer. The trustees wrote to Bethlehem expressing their willingness to welcome the newly appointed pastor when he arrived, but they would not consent to have Molther, for whom they had the highest regard, leave before his successor came on the field. The authorities raised no objection to this plan, and Molther remained in charge of the congregation until the latter part of December, when

Mortimer with his wife, Bithia Warner-Mortimer, and three children, arrived in the city. The trustees paid Molther's salary to the close of the year. Molther and his family left the Moravian Church. He later took charge of a Lutheran congregation near Troy, New York.

CHAPTER XIII

THE CONGREGATION OUTGROWS ITS QUARTERS

Mortimer delivered his first public discourse as pastor of the congregation in connection with the Christmas Eve celebration, thereby beginning a pastorate extending over a period of more than sixteen years; therefore very much longer than that of any of his predecessors. Under his able leadership the congregation increased in numbers and in influence. Altho the people especially committed to his charge received his first attention, Mortimer's influence extended far beyond the narrow confines of his parish. His field was the world. Like Zinzendorf his one passion was Christ. This passion led him in his younger days to labor for the conversion of the Indians, and after he became pastor of the congregation his zeal for the evangelization of the world was not less great. His enthusiasm for Christian missions at home and abroad was caught in a greater or lesser degree by the congregation as well as by friends whose interest he enlisted. During his pastorate the congregation contributed $8,657.13 for missions and other benevolences. Since the year 1771 half-yearly missionary meetings had helped to foster the missionary spirit among the members. Under the inspiring leadership of Mortimer these semi-annual gatherings greatly increased in useful-

ness. Friends of the Moravians attended them in large numbers. These meetings were announced in the city newspapers, the first notice appearing in May, 1819. The diarist expresses the opinion that this was the first time a Moravian missionary service and offering were brought to the attention of the public either in America or Europe by means of a newspaper notice. Be that as it may, it paid to advertise, as it always does. When the *Missionary Intelligencer,* the first official periodical published by the Moravian Church in America, made its appearance in January, 1822, the congregation gave it a warm welcome, and in less than two years it had five hundred and thirty subscribers in New York City. The Rev. William Henry Van Vleck was the first editor of this periodical.

Some time before Mortimer took charge of the congregation the trustees sought to insure a more punctual attendance at the monthly board meetings by passing a resolution requiring a dilatory member to pay a certain fine. A record of these fines preserved in the archives shows that the treasury was enriched by no inconsiderable sum. It is quite likely that this unique regulation gave rise to misunderstanding, at all events it was discontinued on February 2, 1813, by action of the board. Under date of May 25, 1814, the diary contains the following interesting record: "In the afternoon Brother Mortimer visited by request the New York Free School No. 1 to open the usual weekly catechisation of the scholars, about six hundred in number, by a public prayer. In this excellent institution about twenty

different ladies of the Christian denominations serve gratis every Tuesday afternoon. They instruct the children in the catechism of the Churches to which they belong, previous to which some clergyman to whom they have applied for the purpose, leads in prayer. This plan of instruction was introduced by the pious widow of the late well-known General Alexander Hamilton, who also herself assists thereat. The school is conducted according to the Lancaster system by a Mrs. Smith from England." In 1814 the church-property was insured in the Washington Mutual Assurance Company for $8,000. This was the first time that the church and parsonage were covered by fire insurance. In May, 1815, a new organ purchased from John Geib, the organ-builder of New York, for nine hundred dollars, was installed in the church. The money was raised by subscription. Those who contributed to the organ fund were Abraham Bininger, John Dash, Daniel Bowie, Henry Tenbrook, William Cargill, Michael Miller, Robert McMenomy, David Jacot, David Cargill, Isaac Van Vleck, Henry Peters, and Josiah Sturges. The old organ was sold to the Staten Island congregation for one hundred dollars. In the latter part of the same year Fulton Street was widened by the city authorities, and the congregation assessed $171.50 as its share of the expense.

On August 31, 1815, a fire consumed all the buildings on the six lots of the congregation in Mott Street. In August of the following year it was decided that "the tombstones in our burial-ground are in the future not to exceed eighteen inches in height."

According to regulations previously adopted a gravestone was not to exceed five feet in length and two feet in width, while graves had to be seven feet six inches in depth. Later the depth was increased by six inches. It is a rule of the Moravian Church to this day to maintain simplicity and uniformity of the gravestones and of the inscriptions as far as possible. The object of this is to show that all believers are on an equality before the Lord. In October, 1816, the burial-place in Mott Street was closed, and the ground laid out in lots, which were leased. The bodies were removed to the plot in Orchard Street which was then used for burial purposes. *The first Sunday School of the congregation was organized on April 14, 1816.* This school was for girls, and the teachers were young women. The superintendent was Miss Elizabeth Harrison. The girls' Sunday School had its first session on April 21. A Boys' Sunday School was next organized. This school was conducted by young men, and had its first session on May 19. The first Superintendent was Henry Tenbrook. The total enrollment of Sunday School scholars was forty. In October of the same year the women of the congregation organized a society for the purpose of supplying needy children, belonging to the Sunday Schools, with clothing.

Declining health compelled Henry Tenbrook to hand in his resignation as the treasurer of the congregation. He had filled this important office with great fidelity for twenty-eight years. John B. Dash became his successor, entering upon his duties on

January 1, 1817. He served in this capacity until the day of his death four years later, when his son Daniel was elected to take his place. In the summer of 1819 the church was closed for a month on account of another epidemic of yellow fever. To escape the disease many of the members went to the country, and the pastor and his family lived in the congregation-house of the Staten Island Church. Three years later there was a more violent recurrence of the disease. This time Charles Mortimer, a son of the pastor, was stricken with it. Altho brought to the point of death, he fortunately recovered. The diary states, "According to a laudable custom Brother Mortimer sent written requests to various ministers in the city, asking their congregations to unite with his son in returning thanks to Almighty God for his recovery from the yellow fever." Upon the advice of the physician the Mortimer family went to Staten Island to get away from the pestilence, as it was constantly spreading. The churches, including the Moravian, were closed for twelve weeks. Some of the members were stricken with fever, but all recovered. In 1823 Miss Charlotte Mortimer, the oldest daughter of the pastor, opened a private school in the parsonage by permission of the board of trustees. This school turned out to be very successful, but unfortunately it had to be given up after five years, because the teacher broke down in health. Many of the pupils had been won for the Christian life.

Under date of January 5, 1821, the diary contains the following record of more than ordinary interest:

"Brother Mortimer made the unexpected discovery of an Eskimo family of three persons who are at present exhibited here as a show for money. The man left some years ago the Moravian Mission Station at Hopedale, Labrador, where he had lived about six years. He had been taught by the missionaries to read and write in his own language, but could not read English. He was well acquainted with all the Moravian settlements in Labrador, and mentioned by name his teachers and the baptized Eskimos with whom he was formerly associated." The Eskimo child was sickly and died. It was buried in the Lutheran grave-yard on February 19, the Rev. Dr. Schaefer, assisted by the Moravian minister, officiating. A committee, of which Mortimer was a member, was appointed by the Mayor to make arrangements to have the Eskimos sent back to Labrador, but the well-meant effort had to be abandoned because the man and woman had contracted evil habits, and absolutely refused to be deported.

It is a pleasing fact that the New York congregation has always been ready to render assistance to other churches soliciting funds for building-enterprizes, or to congregations in distress at home or abroad. At the same time, it is a matter of record that the congregation has at no time asked the assistance of other churches in any building enterprize of its own. When in August, 1823, two-thirds of the Moravian settlement at Sarepta, located a thousand miles southeast of St. Petersburg, now known as Petrograd, was destroyed by fire, and more than three hundred people were rendered homeless, the

congregation in New York, under Mortimer's leadership, was instrumental in raising more than one thousand dollars for the sufferers in distant Russia. This spirit of helpfulness is characteristic of the congregation to-day.

November 4, 1825, was observed as a holiday in New York City and thruout the State. The occasion was the completion of the Erie Canal, connecting the Hudson River with Lake Erie at Buffalo. The canal is three hundred and sixty-three miles in length. It was begun in 1817 and completed eight years later at a cost of $7,602,000. The first boat from Buffalo arrived in New York City on November 4. "Brother Mortimer accepted the invitation given by the City authorities to all the clergy of the city to accompany them on the steamboat *Washington* to Sandy Hook. Governor Clinton and many of the most distinguished men in the State were on the boat. The display of decorated steamboats and other vessels at this celebration was grand beyond description."

In the fall of 1826 the old wood-burner in the church was replaced by a stove for burning Schuylkill coal. But more was needed than a new stove to meet the demands of the growing congregation. The pastor and people had seen for some time that a new church was necessary, and finally on February 28, 1828, the trustees decided to erect a new church and parsonage whenever a sufficient sum of money should be subscribed for the purpose. One Sunday morning in December of the same year Mortimer made the following announcement to the congrega-

tion: "I have been requested by the trustees of the church to inform the congregation that by a resolution passed by them on the fifth of December they have in contemplation the erection of a new house for the residence of the minister on the vacant lot in Dutch Street. As soon as this building is ready for occupancy, they will proceed to build a church in place of the old one. They trust that the members will heartily unite with them in the undertaking, and respectfully solicit the aid of all those who are interested in the welfare of the Moravian Church. The committee appointed to call on the members for subscriptions consists of Michael Miller, Daniel B. Dash, and Michael Van Beuren."

The response to the appeal for subscriptions was so hearty that before the close of the year the contract for the parsonage was given to Banvard and Hollinsead for $3,100, and by the first part of the following July the house was ready for occupancy. But Mortimer and his family did not move into it. A letter, dated April 25, 1829, from the General Helpers' Conference announced to the trustees and congregation that the Rev. William Henry Van Vleck, pastor of the Nazareth congregation, had been appointed to the pastorate of the New York church. This announcement came as a complete surprise to the congregation. In those days pastoral changes were brought about by the central authority at Bethlehem without consultation with either the minister or congregation concerned, a method no longer pursued save in the appointment of a pastor to a home mission church. The appointment of

Mortimer's successor came so unexpectedly that the trustees were constrained to spread on their minutes the following record: "The trustees cannot refrain from noting in these minutes that nothing was ever urged on their part, or even proposed, to bring about a pastoral change. It was altogether a circumstance emanating from the Head of the Church, and directed by Him who orders all things in wisdom. Brother Mortimer retires from his long and useful service in our little congregation with the unanimous good-will and best wishes of all his pastoral flock." On June 28 Mortimer preached his last sermon as pastor of the congregation, and two days later he and his family removed from the old parsonage, 104 Fulton Street, to the house at 53 Charlton Street, "being unable to accept the friendly offer of the General Helpers' Conference to go to Nazareth, Pa." The total membership of the congregation was at this time 215, of which 47 were communicants, 81 non-communicants and society members, and 87 children. When the Rev. Dr. Schaefer of St. James' Lutheran Church passed away Mortimer filled the pulpit of that church for a time.

Reference has been made to the newspaper notices announcing the semi-annual missionary meetings and offerings. The notice for the meeting on April 27, 1828, evidently attracted the attention of people who were more interested in the offering than in the service. At two o'clock in the morning after the meeting, there was a loud rap at the parsonage door. Opening his chamber window Mortimer saw in the moonlight four men who were standing on

the porch-steps. One of them told the pastor that Daniel Jacot, one of the trustees of the congregation, was at the point of death in his home on Greenwich Street, and that the pastor's presence was desired at once. The men offered to wait for Mortimer and go with him to the Jacot house, but this offer was graciously declined, the good pastor not wishing to put anybody to trouble on his account. When he reached the home of the man supposed to be lying at death's door, he found the whole family sleeping peacefully, and Jacot not sick at all. Mortimer was not the victim of a mere hoax. It was the consensus of opinion of those who heard of the occurrence that the men were robbers who had come to the parsonage for the generous mission offering taken in church the evening before, thinking that when the pastor came out of the house they would overpower him, and then take possession of the money in question. Fortunately the rapping at the parsonage door also awakened some of the nearby neighbors, who, hearing the noise, opened their windows to see what it was all about. This neighborly curiosity in the dead of night undoubtedly frightened the robbers away.

Under date of November 27, 1828, the diary states that "in the evening Brother and Sister Mortimer were taken to the house of our friend, Robert McMenomy, in Dominick Street, where Brother Mortimer and the Very Reverend Doctor Power of the Roman Catholic Church, each separately, according to the wishes of the bridegroom and the bride and their respective relations, married the single man John Cronly, a Roman Catholic, to the single woman

Eliza Loskiel Benade McMenomy. Each minister was to perform the marriage ceremony strictly according to the usages of his own Church, which they did, and as it happened without seeing each other." On January 1, 1829, Mortimer writes: "This morning we had the usual New Year's Day service. This was followed by the election of trustees. There was no other service to-day, the time being devoted as usual to the visiting of friends to wish one another a happy new year. Altho the weather was rainy, all the principal streets of the city were for some time crowded with persons who were on this errand. It is believed by many that this ancient custom of paying visits on New Year's Day is in no large city in this country so generally observed as here. Some after attending divine services in the morning spend the entire remainder of the day in making New Year's visits, as they are called, whereby some importance is attached to the visits being made on just that day in preference to any other. Females usually remain at home in order that they may receive their friends. The same is true of men in public stations. Ministers of the gospel have many callers on this day from members of the congregation, and other friends. On their part it is expected that they, if possible, return all these visits before the end of January. In our congregation it was formerly the custom to have a love feast on this day, but for many years past this has been, by the general desire of our brethren and sisters, discontinued, as it was found to be attended with various inconveniences." Mortimer regularly paid the Mayor of the city a call

on New Year's Day to extend to His Honor the compliments of the season. On January 11, 1814, he called on another distinguished person. The diary states, "Brother Mortimer waited upon Commodore Perry of the United States Navy to return thanks for his kindness to our missionaries at Fairfield, in Upper Canada, recently, and had an agreeable and satisfactory conversation with him. This distinguished officer has a particular regard for the Moravians."

CHAPTER XIV

THE CONSECRATION OF THE NEW CHURCH

William Henry Van Vleck and his wife Anna Eliza Kampmann Van Vleck, together with their little son Henry Jacob, left Nazareth on July 1, 1829, and arrived in New York two days later. They were cordially welcomed by the trustees and members of the congregation, and took up their residence in the old parsonage until July 13, when they removed to the new minister's house in Dutch Street. At the morning service on July 5 Daniel B. Dash, a trustee, read the letter of introduction sent by the General Helpers' Conference, after which Van Vleck preached his introductory sermon from the text, "I determined not to know anything among you save Jesus Christ and him crucified." At first the trustees planned to remodel the church, but after a thoro examination of the building it became apparent that it would be best to raze it to the ground and erect a new church on the site of the old. Banvard and Hollinsead received the contract. They agreed to erect a brick building with white marble front, forty by seventy feet in dimension, for $6,000 and the material from the old church. On July 26 the last service was held in the little church which had been a veritable house of prayer for seventy-seven years, and on the following day the organ and

THE SECOND CHURCH ON FULTON STREET

portable furniture were removed to the new parsonage and workmen began to demolish the building.

The session room of the Murray Street Presbyterian Church at 38 Chapel Street had been secured by the congregation as a temporary place of worship. Here the first service was held on Sunday morning, August 2, the Rev. Charles Van Vleck, of Newport, R. I., who was visiting his brother, the pastor, preaching the sermon. The evening service was conducted by the pastor. In an incredibly short time the old church was demolished and the ground-work of the new completed. On August 13 the corner-stone was laid by the Rt. Rev. John Daniel Anders, President of the General Helpers' Conference. The corner-stone of the old church not being found in time, a block of brown sandstone was prepared with a cavity to receive the leaden box in which certain documents were placed. At four o'clock in the afternoon the trustees met at the parsonage and in their presence there were deposited in the leaden box an English Bible printed in New York in 1829, an English Moravian Hymn Book, a copy of the "Epitome of Christian Doctrine," the Statutes of the Brethren's Unity, an English text-book for the current year, a document setting forth the transactions of the day elegantly engrossed on parchment, and finally some newspapers containing the announcements relative to the occasion; also a few coins. The box was then closed and soldered.

At five o'clock Bishop Anders, accompanied by Brother Van Vleck, the Rev. George A. Hartman of the Staten Island congregation, and the Trustees,

repaired to the ground, where a large congregation had assembled. Ministers of other denominations had been invited, but were unable to be present. The hymn, "As long as Jesus Lord remains," had been printed on leaflets for the occasion. After the singing of this hymn Bishop Anders prayed a part of the church litany. The pastor then delivered a brief address, which was followed by the reading of the Moravian Confession of Faith in the Easter Morning litany, by the Rev. Mr. Hartman. The officiating ministers then took their station at the northwest corner of the wall, where the stone had been placed, and, having put the leaden box into the cavity, Bishop Anders said, "In this faith we now lay this corner-stone of a new church of the United Brethren in the name of the Father, and of the Son, and of the Holy Ghost." A layer of Roman cement was then spread over the surface of the lower stone and Bishop Anders, assisted by the pastor, laid it upon the upper slab. He then gave three strokes on the top with a hammer and pronounced the words, "Other foundation can no man lay than that is laid, which is Jesus Christ," in which he was followed by the Brethren Van Vleck and Hartman. After a hymn by the congregation and a prayer by the pastor, the doxology was sung, and the service closed with the benediction. When the old corner-stone was later found and opened it was discovered that the cavity contained nothing but two pieces of wood embedded in dust, this being the only thing remaining of the case in which the records had been placed seventy-eight years before. The old stone was placed

at the southeast corner of the new church, a short distance above the ground, and distinguished by an appropriate inscription.

The work on the new building was prosecuted with vigor, and by Sunday, November 22, the church was ready to be consecrated. The following Moravian ministers were present at the consecration services: Bishop Anders, and the Rev. Louis David de Schweinitz, of Bethlehem; the Rev. Peter Wolle of Philadelphia; the Rev. Charles Van Vleck of Newport, R. I., and the Rev. George Hartman of Staten Island. The choir, augmented by singers from nearby churches, had been trained for the occasion by Jacob Bininger, the organist, and a musician named Dyer. The weather was ideal and all the services on the day of consecration were largely attended. At the morning service Bishop Anders solemnly dedicated the new church to the worship of the Triune God, after which the Rev. Louis de Schweinitz preached the sermon from Exodus 20 : 24, "In all places where I record my name, I will come unto thee, and I will bless thee." The Rev. Charles Van Vleck and the Rev. Peter Wolle preached in the afternoon and evening respectively. The choir rendered six different selections during the day. At the close of the evening service the pastor baptized little Jane Moore Ballantine and David Cargill Sturges. Strange to say, the Rev. Benjamin Mortimer, the former pastor, had no part assigned to him in the services of the day, altho he faithfully attended them all. The Rev. Dr. Milnor of St. George's Episcopal Church, and the Rev. William Brigham

of the American Bible Society, attended the evening service. The offering for the day amounted to one hundred and thirty dollars.

Originally it was planned to connect the church and parsonage with a closed passage-way. At the suggestion of the contractors this connection was made to consist of an intermediate room, which was used for Sunday School and other purposes. On Monday evening, November 23, at seven o'clock, this room was formally opened with appropriate services, the Rev. Louis de Schweinitz preaching the sermon. At an expense of two hundred and sixty dollars gas lighting might have been introduced, but evidently the congregation felt that for the time being enough money had been spent, because the old chandelier was placed in position, and the auditorium illuminated with spermaceti candles. The total cost of the parsonage and church amounted to $9,808.11. Those who subscribed to this fund were the following persons: Hannah Bowie, Michael Van Beuren, Michael Miller, Ann C. Dash, Daniel B. Dash, Anthony Arnoux, Abraham Cargill, Daniel Galsner, Lucretia Brasier, Henry Tenbrook, Benjamin Mortimer, Jr., David Jacot, Sarah Halligan, Agnes Clark, Abraham Bininger, Jacob Bininger, Richard Varick, John J. Astor, Daniel McCormick, Nancy Jay, Maria Banyer, Nathaniel Smith, Stephen Allen, John Low, Frances Taylor, Richard Taylor, Peter Embury, Mrs. Lewis, Abraham Van Nest, George Lorillard, Peter Lorillard, L. Baum, Hannah Moore, four unnamed friends, Philip Embury, William Briggs, Rebecca Bokee, Jane Moore, Hilah Bokee, and John Sharit. Abra-

ham Bininger, Michael Van Beuren, Daniel Dash and Hannah Bowie each gave a thousand dollars to the building-fund, the other subscriptions ranging all the way from five dollars to five hundred dollars.

At the time of the consecration of the new church the congregation consisted of the following communicant and society members: Benjamin and Bithia Mortimer, 53 Charlton Street; Daniel and Elizabeth Banvard, 68 Center Street; Abraham and Catherine Bininger, 164 William Street; Michael and Catherine Miller, 104 Duane Street; Jacob and Harriet Bininger, 83 Chambers Street; John and Frances Sharit, 318 Washington Street; Daniel and Anzonetta Dash, Laight and Varick Streets; John and Susan Diemer, Chapel and Duane Streets; Daniel and Maria Banvard, Cincinnati, Ohio, temporarily; Andrew and Catherine Runels, Fishkill; William and Abigail Cargill, 124 Nassau Street; Michael and Ann Van Beuren, 127 Bleecker Street; Josiah and Rebecca Sturges, 219 Fulton Street; Benjamin and Eliza Mortimer, Jr., 307 Pearl Street; William and Margaret Hollinsead, 130 Wooster Street; Abraham and Matilda Cargill, 232 Water Street; Anthony and Gertrude Arnoux, Varick and North Moore; David and Eleanor Beck, 306 Grand Street; William and Eliza Beck, 96 Rivington Street; Amos and Theodosia Rooke, 28 Downing Street; Issachar and Mary Ann Cozzens, Jr., Anthony Street and Broadway; John and Margaret Graham, 180 Greenwich Street; Henry and Jane Sturges, 21 Whitehall Street; Abraham and Ann Asten, 101 Duane Street; Charles and Mary Mor-

timer, 109 Fulton Street; Esau and Agnes Drayton, Third Avenue; John and Mary Burns, Duane and Caroline Streets; William and Mary Beattie, 172 Reid Street; William and Eliza Briggs, 86 Bayard Street; Christian Daniel and Juliana Lilliendahl, 34 Maiden Lane; William Henry and Anna Eliza Van Vleck, 14 Dutch Street; David Jacot, Greenwich and Harrison Streets; Moses Egbert, Staten Island; George Miller, 136 Duane Street; John M. Hoeber, Fourth Avenue and Mercer Street; Elizabeth Lane, 118 Barrow Street; Hester Leonard, 503 Broadway; Agnes Clark, 122 Liberty Street; Rebecca Booth, 83 Tillery Street, Brooklyn; Hannah Moore, 151 Wooster Street; Jane Ayres, 177 Laurens Street; Helen Ballentine, 142 Sullivan Street; Susanna Galsner, 233 William Street; Juliana Lawrence, Newton, Long Island; Henry Tenbrook, 144 Grand Street; Philip Sykes, 37 Orchard Street; John William Petri, 10th Street and Avenue D; Jane Moore, 46 John Street; Hannah Bowie, 217 Fulton Street; Rebecca Mead, 68 Center Street; Frances Taylor, 365 Water Street; Mary Ann Lockwood, 162 William Street; Elizabeth Colon, 123 Orchard Street; and Sarah Halligan, 217 Fulton Street. These names and addresses are given for the purpose of showing who belonged to the congregation and where the members lived at that time. The sexton of the church bore the distinguished name of Peter Stuyvesant. At this time the city had about 200,000 inhabitants.

CHAPTER XV

SIXTEEN YEARS IN THE SECOND CHURCH ON FULTON STREET

The erection of a new church is an event of far-reaching importance in any congregation. Altho God delights to reveal Himself in any place where His people worship Him in spirit and in truth, He can take no pleasure in an out-of-repair or tumble-down church, if the membership is financially able to make the needed repairs, or to replace the old building with a new one. Any church edifice that is a fitting expression of devotion to God exerts a reflex influence on those who have a share in its erection. It tends to deepen interest in the things for which the Church stands. The building of a church has also a unifying effect. Concentrating on a common purpose and directing their efforts toward the accomplishment of a common end, the members are closely united and become a strong working-force. Having worked together for months in a cause to which they contributed of their energies and means, they are prepared to unite with enthusiasm in other church activities. As a rule, therefore, a new church signalizes the dawn of a new era. This was true of the congregation when the new church was erected in Fulton Street. Therefore William Henry Van Vleck began his pastorate at an opportune time. Building on the foundation

laid by his immediate predecessor and others before him, he carried the work forward with vigor.

Before he had been on the field two months Van Vleck organized weekly Bible Classes for men and women, which increased in popularity as the years passed. "The young people were placed under a competent music teacher for instruction in singing the stately church-tunes." For the accommodation of strangers who attended the public services, thirty new hymn-books were procured from Bethlehem, the members in those days bringing their own hymnals to church. Evidently the Sunday School mentioned in Mortimer's diary failed to secure a foothold. At all events, a new school was organized on May 9, 1830. Miss Anna Lockwood was elected Superintendent of the Girls, and Jacob Bininger Superintendent of the Boys. On May 20 rules and regulations were adopted, and a resolution unanimously passed to join the New York Sunday School Union. The Sunday School had its first session on May 23 at nine o'clock in the morning. There were present six male teachers and seventeen boys, and nine female teachers and twenty-three girls. Several representatives of the New York Sunday School Union were also in attendance. The teachers met each week for the study of the lesson under the direction of the pastor. At the first anniversary of the Sunday School John Lidger, one of the scholars, delivered the address of welcome, Bishop Anders, who had been invited for the occasion, responding. Two days later the school joined in the anniversary exercises of the New York Sunday

School Union, held in the chapel of St. George's Episcopal Church, to which the teachers and scholars marched in a body, the pastor, Bishop Anders, and the Trustees of the congregation heading the procession. The teachers were addressed by the Rev. Dr. Milnor, and the scholars by the Rev. Mr. McIlvaine. Van Vleck led in prayer, and Bishop Anders closed the exercises with the benediction.

In September, 1830, the General Helpers' Conference requested Van Vleck to make a tour of investigation to Camden Valley, in Washington County, almost on the border-line of Vermont, and between forty and fifty miles north-east of Albany. It was here that Abraham Bueninger had settled in 1770 after retiring from the mission-field. Some of his descendants had emigrated to New York City, where they became prominent members of the Moravian congregation. Others remained in the valley, and from these and a number of Moravian settlers from England the request came to the authorities at Bethlehem for the services of a Moravian minister. Jacob Bininger (Bueninger) of the New York church accompanied Van Vleck to Camden Valley. On September 19 two services were conducted in the Camden School House, and at the request of "the few communicants from England the Holy Communion was administered at Van Vleck's lodgings." In June of the following year Van Vleck again visited Camden Valley, this time "preaching at eight different places to an eagerly listening people." A year later it was decided to grant the people's request for a resident minister,

and on August 30 the General Helpers' Conference called Charles A. Bleck, formerly a teacher in the Theological Seminary at Nazareth, and at the time assistant minister of the New York congregation, to take charge of the Camden Valley work. Married in October to Miss Sophia Louisa Krause of Bethlehem, Bleck and his bride commenced their labors in Washington County on November 30. He preached statedly at Camden Valley, as well as at Sandgate in Vermont and at "The Mills" on the Battenkill, two neighboring communities. After a time a congregation was formally organized, and on September 29, 1834, a church consecrated by Bishop Anders. In a short time the number of stated hearers had grown to one hundred and thirty. "The people were poor, the conditions for agriculture unfavorable, and very diversified religious views were represented in the sparse community." For this reason, the undertaking did not prove a permanent success, and after some years it had to be abandoned.

On January 16, 1830, the congregation suffered the loss of one of its most highly respected members by the death of Henry Tenbrook, who had served the church in various ways for a long term of years. He was a successful business-man, but took no pleasure in merely accumulating money. To him money was only the means to an end. His generous heart constantly went out to those in need, and unknown to his most intimate friends many needy persons received at his hand the required assistance. He was deeply interested in Moravian Missions, as well as in the work of the local church. The Orchard

Street burial-ground, in which his body was laid on January 18, was his gift to the congregation. Together with others he had long felt the need of having the rules and regulations of the congregation in printed form, but it was not until the spring of the year in which he died that five hundred copies, including the Brotherly Agreement, were printed and circulated among the membership.

Like his predecessor Van Vleck enjoyed the friendship of the leading ministers in the city, and took an active interest in the various interdenominational movements of his day. On May 13, 1830, he was elected a life-member and director of the American Bible Society thru the generosity of Arthur Tappan, Esquire, who unknown to Van Vleck contributed the necessary money to make this election possible. That the most cordial relations existed between Moravian ministers and clergymen of other denominations is evident from the following record given in the diary under date of March 15, 1831: "Brother Van Vleck was invited to the house of the Rev. Dr. Schaefer, pastor of St. James' Lutheran Church, who was nearing his end. By special request Brother Benjamin Mortimer administered the Holy Communion to the dying man and several members and friends of the family." Van Vleck was frequently called upon to preach and deliver missionary addresses in other churches in the city and elsewhere, and he in turn had some of the ablest divines in his pulpit at the time of the half-yearly missionary meetings. During the first half of the year 1831 there was "unusual interest in religion not only in

the congregation, but in the city and other parts of the country as well." On July 3 of the same year the death of a Moravian minister occurred in which both the pastor and congregation had an affectionate and sympathetic interest. This minister was the Rt. Rev. Jacob Van Vleck, a child of the congregation and father of the pastor. Jacob Van Vleck had the distinction of being the first American-born Moravian to be consecrated a Bishop of the Moravian Church.

On Sunday, September 11, 1831, the pastor suffered an attack of bilious fever which brought him to the brink of the grave. Realizing that it would be a long time before Van Vleck could resume his labors, the trustees wrote to the General Helpers' Conference, asking for the services of Charles A. Bleck, a teacher in the Theological Seminary, as long as the pastor was incapacitated. Bleck arrived in New York on September 22 and on the following Sunday took charge of the work. By October 30 Van Vleck had sufficiently recovered from his sickness to travel, and upon the advice of his physician, Dr. H. McLean, went to Bethlehem to recuperate. On Sunday, November 20, the church was closed, Bleck having gone to Bethlehem, where he was ordained a deacon of the Moravian Church by Bishop John Daniel Anders. On December 1 Van Vleck returned to the city, but being unable to resume his pastoral duties, Bleck was appointed assistant pastor of the congregation. He held this position about one year before leaving for his labors in Camden Valley. At the end of 1831 the total membership of

the congregation was two hundred and thirty-three, of which number sixty-three were communicants.

In August, 1831, a severe tornado swept over the island of Barbadoes, leaving the Moravian Mission stations in ruins. The church at Sharon was completely wrecked and the mission-house seriously damaged. At Mount Tabor both the church and mission-house were completely destroyed, the missionaries barely escaping with their lives. When the disastrous news reached Europe and America, steps were immediately taken to raise the needed money for the rebuilding of the stations. The congregation in New York City contributed over three hundred dollars for this purpose. Van Vleck presented an appeal for help in various city churches and elsewhere, meeting everywhere with a liberal response. A struggling little African Congregational church at New Haven, Connecticut, showed its sympathetic interest by sending without solicitation, the sum of five dollars. While the Barbadoes disaster was still fresh in memory danger threatened nearer at hand. What this danger was is revealed by the following record in the diary: "That destructive disease, the cholera, which has committed such awful ravages in Asia and Europe, having recently made its appearance in Canada and causing great alarm in this city, on June 24 (1832) a prayer was inserted in our litany relative to this subject of painful apprehension." June 26 was observed by the churches as a day of humiliation and prayer. About fifteen Moravian families moved to the country. By the middle of July the disease was

widespread. On the 16th it was officially reported that more than one hundred deaths had occurred within twenty-four hours. Some members of the congregation became victims of the disease, and Mrs. Frances Sharit and John Matthew Hoeber, a son of the late Rev. Nicholas Hoeber of Nazareth, Pa., died from the effects of it.

While many ministers left the city during the epidemic, Van Vleck faithfully remained at his post, and diligently brought the consolations of religion to his sick people. An offering was taken by the congregation for the benefit of needy members afflicted with the disease. August 3 was observed by the churches as a day of humiliation and prayer. By the end of this month the Moravian families who had gone to the country began to return to the city. Before the cholera had spent itself it claimed a toll of three thousand five hundred and thirteen lives. In spite of the interruption to church-work as a result of the epidemic, seventeen new members were added to the list of communicants, bringing the total communicant membership to seventy-five. On December 10 a Female Missionary Society was organized "for the purpose of fostering missionary enthusiasm and of aiding in the support of mission-work." The first regular meeting of the Society was held on January 3, 1833, at three o'clock in the afternoon. On March 19 the Society had "a little exhibition and sale of fancy articles made by the members. The proceeds were sent to Jamaica for the benefit of the new mission station at Malvern called New Bethlehem." As a rule, the annual sale of the Society was held on

Thanksgiving Day. By the year 1843, when this organization was still in existence, it had contributed more than fifteen hundred dollars to missions. Van Vleck was a missionary pastor, and many of his members caught his enthusiasm. Other Churches were likewise interested in Moravian Missions. One day the Rev. Dr. Jacob Brodhead, pastor of the Dutch Reformed Church, called at the parsonage and left in Van Vleck's hands the neat sum of fifty dollars, which the ladies of his congregation had contributed for the benefit of Moravian Missions.

In June, 1833, certain Germans in the city requested the Moravian pastor to preach for them occasionally. This request was granted as the time and strength of Van Vleck permitted. The enormous influx of Germans and the inadequacy of German Church provisions in the city attracted much attention at this time. The impositions practised upon the poor and ignorant among the German immigrants called forth the assistance of benevolent people, which resulted on August 15, 1836, in the organization of *"The Strangers' Friendly Society of New York,"* of which Van Vleck was a member. The first consideration of this matter led to the idea of forming a Home Mission Society in the congregation. On August 13, 1833, an organization of this kind was effected under the title, *"The Home Mission Society of the United Brethren's Church of New York."* The main purpose of the Society was "to supplement the aid given to ministers in needy charges and struggling new work by the central sustentation at

Bethlehem, Pennsylvania." When the constitution was adopted it was immediately signed by fifty persons as life members or annual subscribers. Before the close of the year the Treasurer was able to send six hundred dollars to Bethlehem. For eleven years the Home Mission Society rendered valuable assistance to the Church at large and to the congregation of which it was a part. After that time it disbanded, at least discontinued its activities, but not from any lack of interest, as the following record taken from the minutes of the Board of Managers conclusively proves: "Resolved, That the Home Mission Society suspends its collections until the members are informed by their agent at Bethlehem that there is need of further aid and support from them, the amount of funds in the hands of the Society's agent at the commencement of the year 1843 being Fifteen Hundred Dollars."

In 1834 the cholera reappeared and carried off nearly one thousand persons. This time, however, none of the Moravians became victims of the disease. Nevertheless, the congregation lost during the year two of its most distinguished members. On April 10 death claimed Abraham Bininger, a son of the Moravian missionary of that name. His age was eighty-four years, two months, and twelve days. Born at Bethlehem, he received his early education at that place. When fourteen years old he removed with his parents to New York City, and later to Camden Valley, N. Y. In 1779 he united with the New York congregation, and at the time of his death he was one of the oldest members. He was an

earnest Christian and a life-long patron of Moravian Missions. Mrs. Isabel Hoffmire, a highly esteemed member of the First Church, is a lineal descendant, on her father's side, of the distinguished Bininger (Bueninger) family. A death mourned by even a greater number of people was that of the Rev. Benjamin Mortimer, whose long pastorate and residence in the city endeared him to a large circle of friends in the congregation and other churches. He passed away on November 10 after much suffering caused by an intestinal disease. Altho of English parentage, he was born at Glamorgan, in the county of Antrim, Ireland, where his father was at the time the pastor of the Moravian congregation. He received his early education at Fulneck, England. After leaving school he became the private secretary of a Bedford gentleman, in which capacity he served seven years. In 1791 he was called to America, where he became a teacher at Nazareth Hall. During his early teaching days he was ordained a deacon of the Moravian Church. In 1798 he accepted a call to service as a missionary among the Indians, locating in the following year at Goshen, Ohio, where he remained fourteen years, when he became the pastor of the New York congregation. His age was sixty-six years, eleven months, and two weeks. His funeral was attended by many prominent citizens, including most of the clergy of the city.

The diary for the year 1834 records that "several members of the congregation and a valued friend of the church contributed two hundred and fifty dollars toward the support of a missionary in the north

of France, from whom an interesting report in the French language was received." Mention is also made of the fact that the Sunday School superintendents and teachers began to hold prayer-meetings on the second Monday evening of every month to implore a blessing upon their labors and the cause of Christ in general. The young people of the congregation organized a *"Sacred Music Society"* for the purpose of learning to sing in four parts the church tunes and anthems. At the close of the year the communicant membership numbered eighty-six.

Before dawn on August 12, 1835, a destructive fire broke out in the neighborhood of the church. The church and parsonage, as well as the North Dutch Reformed Church and the house of the American Bible Society across the street, were threatened with destruction. Fortunately the flames were extinguished before much damage was done to the church-property. However, the new organ recently purchased from Hall and Erben of New York was completely destroyed. Another organ was built at an expense of $1,750, and consecrated on Sunday, September 6. The old organ was disposed of in part payment for five hundred dollars. On December 16 a disastrous fire swept over the first ward east of Broadway, below Wall Street, destroying six hundred and forty-eight of the most valuable stores, the Merchants' Exchange, and the South Dutch Reformed Church; in short, property valued at more than $18,000,000. In this calamity not a few members of the congregation suffered great loss.

In 1835 Van Vleck was frequently absent from

his pulpit. After Eastertide he went to Boston and Providence, with the sanction of the General Helpers' Conference, for the purpose of presenting the cause of Moravian Missions. He preached in various Episcopal and Orthodox Congregational Churches, and collected nearly fifteen hundred dollars for missions. In the meantime, his own pulpit was acceptably filled by ministers of other churches. The half-yearly missionary sermons were preached by distinguished clergymen of other denominations, and large offerings were taken. At the monthly missionary meetings interesting letters from missionaries on the field were read, and once the congregation was addressed by a Cherokee Indian who had been educated in a Moravian Mission School. The Provincial Synod of 1835 commended the Home Mission Society of the New York congregation for its splendid achievements, and urged other congregations to follow its example. In fall of the same year Nazareth Hall celebrated its fiftieth anniversary. At that time eleven boys of the New York church were enrolled in the school, and five girls attended the Young Ladies' Seminary at Bethlehem. Both institutions were in a flourishing condition. At the close of the year the congregation had ninety-four communicants, of which "eighteen lived out of town, and nine in the city were unable to attend because of physical infirmities, distance from the church, and other causes." There were twenty-five male and sixty-nine female communicants. The total membership numbered two hundred and forty-two souls.

Originally the church was forty feet wide and sev-

enty feet deep. By an Act of the City Council passed in 1836 for the widening of Fulton Street, it became necessary either to move the church back from the street or to take off from it a sufficient portion to allow the required width of the street. The latter plan was adopted. In June of the same year the alterations were commenced whereby eight feet were cut off from the front of the church. The corner-stone laid on August 13, 1829, was placed in the northwest corner of the new front, on June 25, in the presence of the pastor and Abraham Cargill. While these alterations were in progress the congregation worshipped in the Consistory Room of the Dutch Reformed Church on the corner of Nassau and Ann Streets, which had been kindly offered for the purpose. At the last service held there, on September 11, the pastor, suffering from throat trouble, was unable to do more than pray the litany. Therefore the Rev. Joseph Cooke, Assistant Rector of St. George's Episcopal Church, preached the sermon. An Episcopalian clergyman preaching the sermon at a Moravian service in a Reformed Church was a pleasing example of the friendly relations which existed between ministers of the different ecclesiastical persuasions in the city. On May 1 of the same year the Rev. Dr. De Witt of the Reformed Church preached the half-yearly missionary sermon. The Rev. Mr. Forrest of the Associate Reformed (Scotch) Church in Delaware County, New York, the Rev. Prof. Schmucker, a Lutheran clergyman of Gettysburg, Pa., the Rev. Joshua Leavitt of the *"New York Evangelist,"* and the Hon. Samuel Hubbard of Bos-

ton took part in the service. The Rev. Jacob Zorn, of Jamaica, W. I., was also present and gave an interesting description of his work, to which his distinguished hearers listened with rapt attention. The church was filled to overflowing. "The offering for the occasion amounted to three hundred and fifty dollars, including a bank-note of one hundred dollars, and another of fifty dollars." The alterations at the church were completed by the middle of September, and on the eighteenth of the month the building was formally re-opened for divine worship. The seating capacity of the church was as large as before. During the summer months the Moravian and Reformed Sunday Schools had held joint sessions.

When the new church on Fulton Street was built on the site of the old, the members did not realize how rapidly the aggressive growth of business would crowd churches as well as dwelling-houses out of the neighborhood. Because of the increasingly undesirable surroundings, and the removing of one family after the other to upper parts in the city, it became evident that sooner or later the church would have to be located farther up-town so as to be more easily accessible to the majority of the members and to strangers who might be attracted to the services. As early as July 12, 1836, the following minute was adopted by the Board of Trustees: "As it may become more and more desirable to locate our place of worship in the upper part of the city, Brother Michael Miller and Brother Abraham Cargill were appointed a Committee to keep this object in view,

and if an opportunity should offer for the purchase of a suitable lot, to report to the Board."

After a successful pastorate of seven years and three months, Van Vleck accepted a call to Salem, North Carolina. On November 13, 1836, he preached his farewell sermon from Acts 20 : 32, and announced that his successor would be the Rev. Charles Frederick Kluge, at the time Principal of Linden Hall Seminary for Girls, and temporary pastor of the Lititz congregation. On November 20 Van Vleck was consecrated a Bishop of the Moravian Church. At Salem he was not only pastor of the congregation but also President of the Provincial Helpers' Conference of what was then known as the North Carolina District. On December 2 Kluge arrived in the city, and on the following Sunday preached his introductory sermon. Under the leadership of his predecessor the communicant membership had more than doubled itself. Kluge found two hundred and sixty-nine members, of which one hundred and six were communicants. Altho his pastorate did not cover quite two years, the congregation made a worth-while contribution to the mission-field during his brief stay. In 1837 William Prince, the efficient Superintendent of the Sunday School, and his wife Sophronia left for Jamaica, where they entered the mission service of the Church. The congregation felt the effects of the financial panic of 1837. It caused not only a falling off in contributions, but the removal of an unusually large number of members to other places.

Having been appointed warden of the Nazareth

congregation, Kluge preached his farewell sermon on October 7, 1838, and left for his future labors three days later. He was succeeded in New York by the Rev. Charles A. Bleck of Camden Valley, N. Y., who began his pastorate on October 28. In the brief interim between pastorates the Rev. John C. Brigham, D.D., Assistant Secretary of the American Bible Society, filled the pulpit. "In 1839 no less than four church buildings in the city were destroyed by fire." In 1840 on the occasion of an official visit of Bishop Andrew Benade, a member of the Provincial Helpers' Conference, the subject of the removal of the church was again discussed at a meeting of the Board of Trustees, but no definite action was taken. At this time, too, the question was laid before Bishop Benade whether it would be permissible to make a change in the usual mode of sittings in church, so that all the members of a family might occupy the same pew. Benade referred the question to the Provincial Helpers' Conference. In October the Conference replied there would be no objection on their part if the congregation desired to make the change. Meanwhile the matter had been referred to the congregation. Some of the members were strongly opposed to the innovation, feeling sure that a procedure of this kind would bring harm to the church. Therefore the change was not effected at this time. By a majority vote of the membership in April, 1845, the change was at last brought about, but not without strong opposition on the part of some. Fifty-seven were in favor of the change, and forty-nine against it.

In 1841 it was decided to have special services at a convenient place for those who had removed to the upper part of the city, and others who might be disposed to attend. A room at the Lyceum, a hall in the Bowery and the chapel of the University were successively inspected, and the last named was finally chosen. The first of these subsidiary services was held on October 3, 1841, Bishop Andrew Benade of Bethlehem officiating. His son William, a teacher at Nazareth Hall, was officially appointed to take charge of this work. It was hoped that the project would be successful and render the removal of the church in Fulton Street unnecessary, at least for the time being. After giving the matter a year's trial, however, it was found best to abandon it. The cause of the failure of the mission was partly financial, many of the down-town members strongly opposing the project on the ground that the trustees had no right to use for it money raised by the membership for the expenses of the congregation. After the novelty of these subsidiary services had worn off they were poorly attended, and this was the main reason why they were given up.

Having accepted a call to Salem, North Carolina, Charles A. Bleck preached his farewell sermon on September 18, 1842, and soon after left with his family for the South. He was succeeded by the Rev. David Bigler, of Philadelphia. The congregation had reached a critical stage in its history, but fortunately Bigler was gifted with exceptional wisdom and tact, and under his strong leadership matters were adjusted and brought to a satisfactory con-

clusion. At a meeting of the Board of Trustees on September 7, 1843, the removal of the church to a more central location was once more discussed, and it was unanimously decided to get the sense of the whole congregation on the subject. It was announced from the pulpit that the members should record their opinion for or against the measure in books left at the parsonage. On September 22 the trustees met for the purpose of ascertaining the result of the vote. It was found that of the number entitled to vote eighty-five had registered their opinion, sixty expressing themselves in favor of removal of the church, and twenty-five voting against it. The result of the vote was announced to the congregation on the following Sunday morning. Twelve members living in Brooklyn had previously sent in a formal protest against the removal of the church. However, the majority had spoken, and in accordance with their voice the Board of Trustees appointed Michael Miller and Abraham Clark a committee to select a suitable location for a new church and parsonage, and to report.

In January, 1844, Clark reported for the committee that suitable ground could be obtained on the south-west corner of Houston and Mott Streets. Several other places were likewise mentioned, but the board finally approved the one first named. On February 12 three lots were purchased for the sum of $12,750. On March 6 the property on Fulton Street and Dutch Street was put up at auction in the Merchants' Exchange, but the bids ran too low, therefore it was withdrawn. In July estimates for the pro-

posed church and parsonage were received from five different contractors, and on the 11th the contract was awarded to Merrill and White for $17,700. On July 15 ground was broken for the foundation of the church. It was necessary to dig down thirteen feet to find a solid foundation. On July 22 a workman began digging for the corner-stone of the old church, the intention being to place it under the new building, and on the 24th it was found at a depth of seven feet below the curb. The contents of the box inside the stone were found in a state of perfect preservation. The corner-stone of the church built in 1751 was likewise removed. It was the original intention to use the stone laid in 1829, but the mason who tried to enlarge the cavity sufficiently to accommodate the additional documents to be placed into it, had the misfortune of breaking it, therefore a new stone had to be provided. However, the two old ones were likewise put in the foundation.

On August 13, 1844, at two-thirty in the afternoon the Trustees met at the parsonage with Bishop Andrew Benade and the Brethren David Bigler and Henry G. Clauder, the latter being pastor of the Staten Island congregation, and the pastor placed into the leaden box provided for the purpose the following articles: The box taken out of the corner-stone of the Fulton Street church, with its original contents, having the following inscription on it, "This box was placed in the corner-stone of the church in Fulton Street August 13, 1829; taken up July 24th and placed in this one August 13, 1844;" a document engrossed on parchment setting forth the

transactions of the day; a copy of the document which was placed in the corner-stone of the first church of the Brethren, laid in 1751; a copy of the city directory; a hymn-book of the latest edition; a text-book for 1844; a communion hymn-book; a copy of the hymn prepared for the occasion and printed on parchment; three religious periodicals, namely, "The New York Observer," "The Christian Intelligencer," and "The Sunday School Journal;" three newspapers, "The Courier and Inquirer," "The Commercial Advertiser," and "The Morning Express." These documents having been placed in the metal box, it was closed and soldered by a man employed by Abraham Cargill, assisted by Valentine Cargill.

The Trustees then repaired to the ground, the clergymen following in a carriage. Between three and four hundred people had gathered for the occasion, among the number being the Rev. Dr. De Witt of the Dutch Reformed Church. The service was opened with the following hymn composed for the occasion by Abraham Bininger Clark, one of the trustees:

"Thou Triune God, to Thee we raise
Both heart and voice to offer praise
For all thy gifts, which ever flow
In streams of love on us below.

"And now another boon we pray,—
A blessing, Lord, we crave this day
Upon this church, but now begun,
To rest upon this corner-stone.

"'Tis on Thy Word, great God, we build,—
That Living Rock, which ne'er shall yield;
To that in faith we'll ever cleave,
While life and breath our bosoms heave.

"Our cov'nants, Lord, we would renew,
The old paths we would pursue,
Thy walk on earth we'd imitate,
Our ways to Thine would elevate.

"Here staunch the wounds which sin has riven,
And raise the drooping soul to Heaven;
Here let Thy glory radiant shine,
And set on all Thy seal divine.

"To God, the Father, and the Son,
And Holy Spirit, three in One,
Be honor, praise, and glory given,
By all on earth and all in Heaven."

A portion of the church litany was then prayed, and another hymn sung. After an address by Bishop Benade, the pastor read a list of the contents of both boxes. Then the Confession of Faith contained in the Easter Morning litany was repeated, after which Bishop Benade said, "In this faith we now proceed to lay this corner-stone." The pastor having placed the box in the cavity of the stone, the Bishop added the words, "In the name of God, the Father, and the Son, and the Holy Ghost." A workman spread cement over the stone and placed a covering slab upon it. The Bishop then struck the stone three times with a wooden hammer, saying, "Other foundation can no man lay than that is laid, which is Jesus Christ," in which he was followed by the Brethren

Bigler and Clauder. The congregation then joined in the hymn sung at the corner-stone laying of the Fulton Street church in 1829, after which the pastor led in prayer and Bishop Benade pronounced the benediction. The following record appears in the diary: "The new corner-stone was placed in the foundation on the northwest corner of the church about three feet below the curb. Being embedded in the foundation, it is not perceptible from without. But on digging two and one half feet below the curb and breaking out about six inches in the corner of the foundation it will be seen." Why this strange thing was done, the records do not explain.

On December 8, 1844, workmen began to take up the bodies in the old graveyard back of the Fulton Street church, and by the 18th they had secured the remains of thirty persons, which were placed in tightly sealed boxes and deposited in the vault under the new church. On January 15, 1845, the Fulton Street church-property, together with that in Dutch Street, was sold for $29,750 in the Merchants' Exchange by Wilkins and Rollins, auctioneers. The church and lot brought $24,200, and the parsonage and lot $5,550. On February 9 the last service was held in the old church. On the following day the organ, pulpit, communion table, pews and other articles were removed from the church, and the demolition of the building began. On February 23 the first service was held in the lecture room of the Houston Street church. On the preceding Sunday the pastor conducted a morning and evening service for the Brooklyn members at the homes of the Breth-

ren Robert Prince and Thomas Harvey respectively. Both services were well attended. Altho the Brooklyn Moravians had been strongly opposed to the removal of the church to a place still farther away from their homes, they remained faithful to the congregation and attended the services in the new church as regularly as distance allowed.

It is recorded that on March 9 a very heavy rain caused nearly half the yard back of the old parsonage to slide down into the cellar dug on the site of the old church for new buildings. Props had to be placed inside as well as outside the parsonage, which added inconvenience to danger. Bigler and his family had to take refuge temporarily in the home of George Miller, a member of the congregation. From March 13 to 19 the Biglers were engaged in removing their household effects from the old to the new parsonage, 522 Houston Street. After much delay and considerable misunderstanding with the contractors the new church was at last finished, and on Sunday, June 29, 1845, it was consecrated by Bishop Andrew Benade. There were three services during the day, and all were largely attended. The Rev. Peter Wolle of Lititz preached in the morning, and the Rev. George F. Bahnsen of Lancaster in the evening. The afternoon sermon was delivered by the Rev. Emanuel Rondthaler of Philadelphia. The front of the church on Houston Street was fifty-eight feet, and the side on Mott Street seventy-five feet. The body of the building was of brick, while the foundation walls were of highland granite. The outside woodwork was painted a granite color and the

inside white, while the doors to the church and at the entrance to the basement were done in imitation oak. The parsonage also fronted on Houston Street. It was twenty-four feet in width and forty feet in length. The front and the steps of the house were of brownstone, while the other walls were of granite. The Board of Trustees, consisting of Christian D. W. Lilliendahl, George Miller, Abraham Clark, Alfred Beatty and John Addoms, constituted the Building Committee.

The names of the contributors to the building-fund are the following: Hannah Bowie, Abraham Bininger, Michael Van Beuren, Jacob Bininger, Daniel B. Dash, Michael Miller, Ann C. Dash, David Jacot, Daniel Gassner, Anthony Arnoux, Peter Embury, Henry Tenbrook, Jr., Nathaniel Smith, Stephen Allen, Abraham Cargill, Mrs. Lewis, Mrs. Abraham Clark, William Briggs, Rebecca Bokee, George Lorillard, Peter Lorillard, L. Baum, Hannah Moore, Sarah Halligan, Lucretia A. Brasier, Mr. Van Ness, Philip Embury, D. McCormick, M. Petrie, John J. Astor, Richard Varick, Nancy Jay, Mrs. Banyer, Benjamin Mortimer, Jr., Mrs. Taylor, C. D. W. Lilliendahl, George Miller, Abraham Clark, Alfred Beatty and John Addoms. With the removal of the church to Houston Street a new era began in the history of the congregation. At this time the city had about 400,000 inhabitants.

CHAPTER XVI

THE CHURCH IN HOUSTON STREET

The history of the Houston Street church covers a period of twenty years. The first decade of this period constituted the most prosperous years, the membership growing before the close of David Bigler's pastorate in 1855 to the maximum of its record. The popular semi-annual missionary meetings of the congregation continued to hold the interest of many people outside the Moravian Church. Among the noted preachers on these occasions were men like Dr. Knox, Dr. Alexander, Dr. Muhlenberg, Dr. Tyng, and other leading representatives of various denominations. The Moravian pastor was continually called upon to represent his Church and its Missions at large meetings in other places, and to participate in the famous gatherings of various organizations at the Broadway Tabernacle and elsewhere. During these fruitful years the congregation not only grew in influence and in numbers, but it was privileged to see a number of congregations come into existence under its fostering care.

Altho no one could doubt the wisdom of removing the church from its undesirable surroundings in Fulton Street to a more favorable locality in the upper part of the city where most of the members had taken up their residence, this removal took the church still farther away from the Brooklyn mem-

THE HOUSTON STREET CHURCH

bers, and naturally they objected quite strenuously to the move. For a time it looked as if this opposition would crystallize into enmity, but Bigler knew how to throw oil upon the troubled waters, and under his wise leadership matters were amicably adjusted. In the fall of 1843 he began cottage prayer-meetings in Brooklyn with the hope that in this way these members might be retained in the Moravian Church and would eventually become the nucleus of a separate congregation. Some of those most intimately concerned entertained the same hope. When Bishop Benade was in New York for the corner-stone laying of the Houston Street church, the Brooklyn members informed him of their desire to have a church of their own. However, no official action was taken at that time. Altho they retained their membership in the congregation and attended the Sunday services as faithfully as circumstances permitted, they never for a moment lost sight of their purpose.

On January 19, 1846, they started a building-fund. Mrs. Wichelhausen circulated a subscription-list, and in one day secured the encouraging sum of twelve hundred dollars in pledges. This amount was increased by two hundred dollars before the week was ended. On February 4 the Brooklyn women organized themselves into a society for the purpose of raising money for the building-fund. It was forthwith decided to have a fair and festival as soon as possible. In September the lots on Jay Street, where the present church and parsonage stand, were purchased for $3,000. On Thanksgiving Day the women

had their fair and festival, and before the end of the month the first installment of one thousand dollars was paid on the amount owed for the lots. The last payments were made in August, 1848. While no stone was left unturned to raise money by fairs and collections among themselves, they also appealed to the congregations in the Province for aid. Mrs. John Davenport and Mrs. Emilius Marx went to Philadelphia and presented the cause. In the fall of 1847 the Brooklyn Moravians received permission to hold their week-day and Sunday evening meetings in the lecture room of St. Ann's Episcopal Church, of which Dr. Cutler was the rector. This was their meeting-place until Passion Week of the following year, after which they resumed their meetings in private houses, principally at those of Robert Prince and Mrs. John Davenport.

To increase the revenue of the earnest little flock it was decided to build two dwelling houses on the front of the Jay Street lots, leaving a space of ten feet in width between the buildings for a passageway leading to the church, which they proposed to erect in the rear. At this time the congregation of which they were still a part showed its financial interest by contributing thru its Home Missionary Society the sum of six hundred dollars. Having secured a school-room on Clinton Street at a rental of ten dollars a month, regular services were held on Sunday evenings. The first service in the schoolroom was conducted on February 13, 1852, John F. Warman, formerly a missionary in Surinam and at the time a member of the New York congregation in

the employ of the American Tract Society, officiating. Bigler held the Friday evening meetings for the Brooklyn members as hitherto. At this time a Sunday School was organized with Robert Prince as Superintendent. This happy arrangement was somewhat interfered with in March of the following year when Warman with his family removed to a little farm which he had purchased near Paterson, N. J. Some time before his removal the room on Clinton Street was given up, and the meetings of the little flock were held at the homes of the people until October, 1852, when they were transferred to the Mission Sunday School room on Concord Street, near Hudson. For several months Warman was incapacitated by illness, and Bigler took his place whenever possible.

Meanwhile a plot of ground, 100 feet square, had been purchased on Schermerhorn Street, one hundred feet east of Nevins Street, for $4,400, with the idea of erecting a church in this rapidly growing section of the city. At this time it was reported that the Rev. J. F. Schroeder, D.D., Rector of St. Thomas Episcopal Church, Bridge and Willoughby Streets, found his church too small to accommodate the congregation and would like to sell the property. On September 21, 1852, a meeting was called at the home of Robert Prince to consider the advisability of buying this church. It was decided to make the purchase, provided the church could be had for $5,000, as had been reported, and the two lots fronting on Jay Street would be accepted in part payment. When Dr. Schroeder was interviewed he informed

the Moravians that the vestry asked $7,000 for the church, including the organ, or $6,500 without the organ. It was impossible to pay this price, and the matter was dropped. At a meeting, "probably the most solemn ever held in Brooklyn among our people," conducted by Bigler on October 25, it was decided by the Lot to build a church on the Jay Street plot of ground. Having only one thousand dollars on hand toward the project, Bigler went to Bethlehem, where he was successful in securing a loan of $5,000 at six per cent.

On March 11, 1853, the Brooklyn congregation was organized at the home of Robert Prince. It was a stormy evening, and only the Brethren David Bigler, John Warman, Robert Prince, Thomas Harvey, Emilius Marx, and Joseph Roworth, besides two stated hearers and contributors, John Davenport and Daniel Tryon, were present. The trustees elected were Robert Prince, Thomas Harvey, and Emilius Marx. On April 5 a certificate of this election was acknowledged before a commissioner and recorded by the County Clerk with a view to the incorporation of the congregation. The infant congregation consisted of thirty-three members, including children. On May 16 Robert Prince was authorized by the Board of Trustees to sell to the Central Presbyterian Church for five thousand dollars the lots owned by the congregation on Schermerhorn Street. This deal was consummated and the Presbyterian Church paid down $1,000 in cash, giving a mortgage on the ground amounting to $4,000. The incorporation of the congregation was effected on

August 29 under the title of "The United Brethren's Church in the City of Brooklyn."

On November 29 the contract for a church to be erected on Jay Street, near Myrtle Avenue, was awarded to J. F. Booth for $1,125, "the church to be in all respects like one built for the Dutch Reformed Church in the town of Flat Lands, Long Island." The contract called for a building twenty-five feet in width and thirty-six feet in length. On May 16, 1854, Bigler informed the Trustees that the Rev. Joseph Kummer had been appointed pastor of the congregation. By July both the church and parsonage were ready for occupancy. The erection of the parsonage had been begun as the church was nearing completion. On September 4 the pastor-elect and his wife arrived in Brooklyn. The church was consecrated on Sunday, September 10, the Rt. Rev. John C. Jacobson, President of the Provincial Board, officiating. Under date of September 10 Bigler made the following record in the diary of the mother church: "Alas, the day so long wished for and so pleasantly anticipated, when the church in Brooklyn was to be consecrated, was ushered in by a most violent northeast storm. The wind and rain set in during the course of the night and continued with unabated violence until three o'clock this afternoon. At nine-thirty in the morning we entered a carriage and, accompanied by Sister Bigler and family, we drove to Brooklyn. At ten o'clock not more than a dozen people had assembled. We waited until eleven o'clock, and by that time the number had increased to thirty." The pastor of the congregation

was installed and the church consecrated at this service, but the services which had been announced for the afternoon and evening were postponed until the following Sunday, when the Rev. Dr. Richard Storrs of the Congregational Church, and the Rev. Dr. Cutler of the Episcopal Church, were the principal speakers. Kummer preached his introductory sermon in the morning of the second Sunday on which the congregation worshipped in the new church.

After serving the Brooklyn congregation for four years, Kummer accepted a call to Lancaster, Pa., and Edward T. Kluge became his successor. In 1860 Kluge was succeeded by Edwin E. Reinke, who had recently returned from Jamaica. After a six months' pastorate Reinke was called to the congregation in New York, and Herman A. Brickenstein took his place in Brooklyn. Brickenstein served in this capacity four years, when he removed to Bethlehem, Pa., where he became "Secretary of Publications." He was succeeded in Brooklyn by Isaac Prince, who in turn was succeeded on September 3, 1865, by Edward Rondthaler, who served the congregation eight years. A month after Rondthaler's arrival the parsonage was damaged by a fire originating in a third-story bedroom. Firemen quickly extinguished the flames. The loss sustained was not great and fully covered by insurance. A fire on September 24, 1868, was more destructive. On that day a little paint-shop on Myrtle Avenue, separated from the parsonage by nothing more than a carpenter-shop and stable, burst into flames, and before the fire had

spent itself the parsonage was in ashes and the church practically destroyed. Plans for rebuilding were made immediately, and by June 4, 1869, it was possible to lay the corner-stone of the new church. While the building operations were going on the congregation worshipped and conducted its Sunday School in the Washington Street Methodist Episcopal Church. On October 15, 1871, the new church was consecrated by the Rt. Rev. Amadeus A. Reinke, the pastor of the mother church in New York. The offering of the day amounted to $3,076. The substantial brick church and parsonage built at that time have rendered good service ever since. Those who served the Brooklyn congregation after Edward Rondthaler are the following: Bishop Henry A. Shultz, temporarily in 1873; Charles B. Shultz, 1874-1877; Charles A. Ricksecker, 1877-1879; William Henry Rice, 1879-1880; Edward S. Wolle, 1880-1889; Clarence E. Eberman, 1889-1893; Albert Oerter, 1893-1894; Clarence E. Romig, 1894-1903; Paul M. Greider, 1903-1913; John Greenfield, 1914-1916; Walter E. Besiegel, 1916-1918; Francis E. Grunert, 1918 to the present time.

During the years immediately preceding the organization of the Brooklyn congregation other important events transpired in the Moravian Church of New York. Altho one of them may seem to us a minor matter, it was not so considered by those who were called upon to decide it. At the time two customs obtained in the Moravian Church which have long since become obsolete. One was the "Kiss of Peace" in connection with the celebration of the

Holy Communion, (Vide page 103) and the other the wearing of little white caps by the women. The white caps were a reminder of former days when Moravian women wore a uniform head-dress called "Haube," with ribbons of different colors distinguishing the choir divisions of a congregation. These colors were the following: *Blue* for married women; *white* for widows; *pink* for single women; *dark-red* for young girls; and *light-red* for children. In the early days of Herrnhut one style of "Haube" was adopted, and even the female members of Count Zinzendorf's family wore it. This custom of wearing nothing but the "Haube" on the head never obtained among the Moravian women in New York. They wore the head-dress in vogue except in church on Communion and several other occasions. Gradually this custom and that of giving the "Kiss of Peace" became distasteful to the members of the congregation, as well as elsewhere in the Moravian Church, and various infractions of the rule ensued. At last it was decided to bring both matters before Church Council. At the meeting held on April 11, 1849, remarks on "the refractions of our rules at the Holy Communion by some of the female members of the congregation wearing bonnets" gave rise to an animated discussion not only on the subject of female head-dress, but of the Kiss of Peace as well. After considerable debate the following question was submitted to the Council: "Shall the wearing of bonnets by women at the Holy Communion be left to the discretion of the women?" This question was decided in the affirmative by a ma-

jority vote. At this meeting it was also decided that the right-hand of fellowship should be substituted for the Kiss of Peace.

In the summer of 1848 a General Synod was held at Herrnhut. It was attended by David Bigler as one of the American representatives. During his absence from May 2 to October 17 his place in New York was taken by the Rev. Edward H. Reichel. This Synod effected such constitutional changes as to make the government of the American Province practically autonomous. The American Church authorities were now unhampered, and definite plans were immediately formulated for the prosecution of home mission work on a scale hitherto impossible. On March 31, 1849, a Home Missionary Society was organized at Bethlehem, Pa. To this Society the Provincial Synod, held in the following June, committed the general oversight of the work of Church Extension. The formation of auxiliary societies in the congregations was recommended by Synod. Therefore *the Home Missionary Society of the United Brethren's Church in New York* was organized on November 7, 1849. That the members of the congregation were interested in Home Mission work is evident from the fact that pledges amounting to four hundred and sixty dollars were received at the time of organization. This amount was increased to seven hundred dollars before the close of the year. The Trustees of the Congregation constituted the Board of Managers of the Society.

The pioneer home missionary of the Moravian Church in America was John Frederick Fett, who

was formerly active in the *Diaspora* circles of Switzerland and South Germany. In 1848 he was employed as a home missionary among the Germans in Philadelphia. After the Synod of 1849 he was called to undertake a tour among the Germans in Wisconsin and Illinois. In the middle of October he arrived in Milwaukee, where he made the acquaintance of Andrew M. Iverson, a native of Norway, who became acquainted with the Moravian Church thru the *Diaspora* in Europe. Iverson was ministering to a small congregation of Scandinavians in Milwaukee, and with them had previously applied to be received into the Moravian Church. Fett not only recommended the granting of this application, but urged the ordination of Iverson to the Moravian ministry. He also found a number of Germans who had been formerly connected with the Moravian Church in Europe, and urged the church authorities to send a home missionary to Milwaukee to organize, if possible, a German congregation in the city or its environs. In June, 1850, Fett visited Green Bay, Wisconsin, a town of about two thousand inhabitants, including a great many unchurched Germans. Here a Moravian congregation was organized on October 12, 1851. Fett came to New York City to collect money for the erection of a church at Green Bay. The New York congregation responded generously to his appeal. Its contribution amounted to nearly seven hundred dollars. Bigler introduced Fett to William B. Astor, who presented two lots in Green Bay for the church and parsonage. While in New York Fett conducted a German service in

the lecture room of the Houston Street church. About twenty-five Germans were in attendance.

Ever since the pastorate of Van Vleck Moravian pastors in New York had made sporadic efforts to minister to the German immigrants in the city. Many of these Germans had learned to know the Moravian Church in Europe. It was not until the fall of 1851, however, that systematic efforts were put forth by the Church. On October 1 John G. Kaltenbrunn, formerly of the Silesian Diaspora, together with his wife and two sons, arrived in the city and took up his residence in rooms at 134 Delancey Street. He had been appointed by the Bethlehem Home Missionary Society to establish a Home Mission among the German immigrants. Kaltenbrunn began his labors by visiting and distributing German tracts procured from the American Tract Society. On October 8 he was formally introduced to the Board of Managers of the Home Missionary Society of the congregation. The Board pledged the Society for three hundred dollars toward his support, promised to pay the rent of his house, and voted him twenty-five dollars to cover his expenses after arriving in the city. The Society also purchased furniture for him with the understanding that while he should have the use of it, the furniture should be considered the property of the Society. The lecture room of the church was placed at his disposal for German services on Thursday and Sunday evenings. Kaltenbrunn preached his first sermon in the city on October 16 at a service attended by about fifteen Germans.

In January, 1852, a little chapel was rented in Houston Street for six months, and a small congregation organized. The first service in the new place of worship was held on the 18th of the month. There were about thirty people present. Sunday morning and Sunday evening services were now instituted, and plans made to organize a German Sunday School. Before long Kaltenbrunn's eyes turned westward, and on February 14 the Board of Managers of the Home Missionary Society met to consider his suggestion that the Society should purchase a tract of about three thousand acres of land in Michigan for the purpose of establishing a congregation there. The Board declined to act upon this suggestion, but pledged the Society to contribute two hundred dollars toward his support for one year, if he should locate in Michigan. The Brethren Abraham Clark and Bowman promised as individuals to provide the money needed for the purchase of a quarter section of land to be used in part for church and parsonage grounds, and in part for farming by the pastor. For some reason Kaltenbrunn was unable to accept this kind offer, and continued his labors in the city about a year longer. In the meantime he abandoned his plan of going to Michigan. On March 30, 1853, he left for Watertown, Wisconsin, to select a place for his little congregation. During his absence Ulrich Guenther, formerly of Neudietendorf, Germany, and now a colporteur of the American Tract Society, looked after the mission work in New York.

Returning from the west Kaltenbrunn reported

to the Board of Managers of the Home Missionary Society that he had found a suitable location for himself and little flock a short distance from Watertown, Wisconsin, and that he and his family, together with five German households, would remove there in May. The Board voted to contribute one hundred and fifty dollars toward his support for one year, and Clark and Bowman promised to purchase forty acres for a church and parsonage. At that time land brought five dollars an acre in Wisconsin. In this way the Ebenezer congregation, near Watertown, was founded. Kaltenbrunn's place as home missionary in New York was taken by Guenther, who soon added to his labors here an outpost at Greenville, N. J. He also preached every Sunday afternoon to unchurched Germans in the neighborhood of Hamilton Ferry in Brooklyn. On Sunday, July 31, 1853, he was ordained a deacon of the Moravian Church at Lititz, Pa. In October of the following year he relinquished his labors in New York, and with the consent of the Provincial authorities took charge of a German congregation in Newark, N. J., under the auspices of the Presbyterian Church. He was succeeded by John G. Praeger, who for a year had assisted the Rev. Philip Gapp in Philadelphia, where he was ordained to the Moravian ministry on November 5, 1854, by Bishop Jacobson.

Praeger with his wife and mother arrived in New York two days after his ordination, and on Sunday, November 12, preached his introductory sermon. At this time the little German flock numbered thirty

persons. At the celebration of the Holy Communion on the last day of the year twelve new members were received. On March 8, 1855, a board of trustees, consisting of the Brethren Charles Bachmann, Henry Wolff, John Geyer, Jacob Hellriegel and John Rice, was elected. According to the certificate of election recorded on May 5 the meeting was held at Stanton and Essex Streets. The congregation was incorporated under the title of *"The First Mission Church and Congregation of the United Brethren's Church of the City of New York."* John Kilian and Christian Jenna were the first elders of the congregation. Praeger labored with marked success until the year 1858, when he was succeeded by Adolph Pinckert. Unfortunately the work of the Mission suffered a serious setback under the leadership of Pinckert, whose intemperate habits brought about his dismissal from the ministry. For a while the congregation was without a pastor, the Rev. Edwin T. Sensemann, of the English (First) church, rendering it such service as time and his regular labors permitted. It looked for a time as if the German Mission which had started out so successfully might have to be abandoned. However, the Home Missionary Society of the local congregation and the Home Mission Board at Bethlehem revived the work, and in the fall of 1860 the Rev. P. F. Rommel was placed in charge of the Mission church. After three years he was succeeded by M. Adam Erdmann, who remained in charge for five years. Altho a good man, Erdmann was injudicious in his dealings with his superiors as well as with some of his mem-

bers. As a result, he got into serious difficulties with the mother congregation, and later with the Provincial Elders' Conference, in consequence of which he left the Moravian Church altogether, and took up work in another Church in the city. This unfortunate trouble resulted in working great detriment and loss to the little congregation and to the Moravian Church at large. At this time the Rev. Dr. William Augustus Muhlenberg, a sincere friend of the Moravians, was putting forth strenuous efforts to interest different denominations to contribute sufficient funds to build a *"Union Church to the Testimony of Jesus,"* which was to be presented to the Moravian Church. This project failed "because of the recalcitrant spirit manifested by Adam Erdmann toward the Provincial Elders' Conference at a time when he stood high in the estimation of the clergy in the city." The liberal contributors who responded to Muhlenberg's appeal "refused any longer to aid a Church which they imagined failed to sustain and encourage its own faithful worker."

From January to September, 1869, the German congregation was served by Gotthold Neef. In November, 1869, Theodore Sondermann succeeded Neef and served the congregation under great difficulties, yet faithfully, for eight years. Those who have since served the church are Morris W. Leibert, 1877-1885; William H. Rice, 1885-1892; J. Erik Hermann, 1892-1899; Theodore Weingarth, 1899-1900; Conrad E. Hermsted, 1900-1913; Edward S. Wolle, 1913 to the present time. For the first nineteen years of its existence the German congregation had

no permanent place of worship. The different meeting-places in these years of wandering were on Houston Street, Orchard Street, Rivington Street, Eleventh Street near Avenue B, and the corner of Avenue C and Fourth Street. During Sondermann's pastorate a house was purchased on East Sixth Street from John Hirsch and his wife for $10,000. In this building, 636 East Sixth Street, a small chapel was consecrated on February 19, 1871, by the Rev. Lewis F. Kampman. This remained the seat of the congregation until 1906 when, on account of the encroachments of Hebrews and other foreign-speaking people, the property was sold to a Hebrew congregation for $18,000. For a short time the congregation held its services in the Reformed Hungarian Church at 121 East Seventh Street, after which it removed to the Bronx, where the trustees purchased the "Church of the Reformation" and parsonage, at Jennings Street and Wilkins Avenue, from the Lutherans for $25,000, including the organ. Here the congregation, now known as the Second Moravian Church of New York City, has carried on its work for the last fifteen years. All the services of this church are now conducted in the English language. Altho it had a clear field in the beginning, its growth is now retarded by circumstances not unlike those which made its removal from Sixth Street a necessity.

At the close of 1854 Bigler made the following record in the diary: "An event of interest and encouragement, and connected with pleasant results, has been the successful prosecution of the Home Mission work and the enlargement of the field of

operations during the last twelve months. Our own immediate field in this city is now under successful culture at the hands of our zealous and faithful missionary, Brother Praeger. Out of the numbers collected thru the agency of the three missionary brethren successively employed by the Home Missionary Society of the Congregation three new and regular Home Mission stations have been opened and are now in encouraging operation. These stations are at New Haven, Connecticut; Utica, New York, and at Ebenezer, near Watertown, Wisconsin. There is now a zealous missionary at each of these places. In addition to these a congregation numbering nearly two hundred persons, organized a few years ago in Newark, N. J., under the auspices of the Presbyterian Church, has recently called to its service, with the sanction of the Provincial Board, our Brother Guenther, who is now laboring there with marked success. Thus our little society under the blessing of God has been directly instrumental in opening and cultivating four other mission-stations besides its own." In the memorabilia for the year, he says: "Another subject of gratulation is the encouragement which we have received recently in our Sunday School. Owing in part to our location, the class of inhabitants around us, and other causes over which we could exercise no control, our Sunday School had dwindled down to the small number of thirty-three scholars. So discouraging had it become that the idea of discontinuing the school altogether forced itself upon our mind. Within the last two or three months, chiefly thru the agency of a young man, a

native of Greece, who is preparing himself for the ministry at the Union Theological Seminary in this city, our number of scholars has increased to sixty-five, so that we now have eight classes and employ eight teachers." The employment of a church-worker was not new. The congregation had done so from time to time as far back as the year 1760.

On January 31, 1855, the congregation held a meeting of Church Council for the purpose of electing delegates to the Provincial Synod which convened at Bethlehem in May. The Brethren Bigler and Clark were chosen to represent the congregation at this Synod *after Church Council had decided by a majority vote that the women should be allowed to vote on this or any other matter relating to the best interests of the congregation.* A committee consisting of the Brethren Bigler, Bininger, Clark, Van Pelt, and Neidlinger was then appointed "to take into consideration such instructions as might be necessary to confide to the delegates to Synod." This committee brought before a subsequent meeting of Church Council a number of recommendations which were embodied in the following memorial to Synod: "In view of the present state, the requirements, and the future state of our Church in the United States, it is the opinion of the Moravian congregation in New York that the Church in America should undergo a radical change in its government, canons, and legislative capacity. It believes that the time has come when the Church here should be entirely free and independent of, and untrammeled by, any extraneous body in its civil

and ecclesiastical affairs. It is of the opinion that no measure short of this can give to the Church the spiritual life, vigor, and activity within, and place it in a proper condition to carry out the intentions and designs of our blessed Redeemer and Saviour of the world in the work of evangelizing the people and in the extension of His Kingdom in this country.

"The experience of a century has fully shown that a government centered in the heart of Europe, where the language, laws, customs, habits, and genius of the people are essentially different from those prevailing here, cannot with the most sincere intention either understand or properly provide for our wants and exigencies, and that even were it possible the distance is too great to act always, if ever, with sufficient promptitude. It would recommend and advise in view of these important considerations that the Church in this country, North, South, East and West, unite in a general convention at a central place, so that a plan of government and code of laws, or constitution, may be formulated which shall be adapted to the requirements of each and all quarters of the Church, and that, if possible, it may be unanimously and harmoniously adopted. It would further observe that whatever action be taken is merely of a preliminary and provisional character intended to result in unity and in the formation of plans which shall form a basis and material for a General Synod to work out, elaborate, and mature. That the Church as hitherto constituted has proved itself in many respects inefficient, unwieldy, and not subservient to the best interests of the Church,

its unflourishing condition being partly due to this cause, therefore be it

Resolved First, That Synod consider if the whole system of church government in this country might not with great profit undergo an entire change, and be it

Resolved Second, That the title of the Church shall be *'The Moravian Episcopal Church in the United States of America.'*

Resolved Third, That the Church be divided for the purpose of convenience, economy, and sectional necessities into three Provinces, namely, a Northern, Southern, and Western Province, each one having its separate government for the conduct of its local and internal affairs, over which shall be placed a Bishop and a Vice Bishop, the choice of whom shall be determined by an election of the congregations which comprize the Province.

Resolved Fourth, That the spiritual interests, welfare, and happiness of the Church be enhanced by the elevation and promotion of the office of a Bishop, so that he may be more actively and intimately employed in the spiritual affairs of the Church, his functions being no longer merely that of ordination, but of an overseer of the flock of Christ, a visitor and promoter of love, unity, and uniformity among the congregations, who incites them to do their duties in prosecuting the cause and promoting the welfare and extension of the Church.

Resolved Fifth, That to promote and insure unity of purpose and action in the whole Church in this country, and for the common good and welfare there

shall be convened a General Convention or Synod of the Church as often as circumstances require, such convention or synod to be composed of a suitable number of ministerial and lay delegates from each Province of the Church.

Resolved Sixth, That the bishops together with the vice bishops shall constitute an Upper House called the House of Bishops. (1) They shall elect one of their number as President, who shall have only a casting vote in case of a tie-vote; (2) No measure shall originate in the House of Bishops, but it shall be the duty of this House to canvass, review, and consider all measures passed by the Lower House, and its approval shall make them laws; (3) Should the members of the Upper House disagree, they shall return the bill with written objections; the same, however, shall become a law, either by coinciding with the House of Bishops, or by a majority of two-thirds of the members present at a meeting of the Lower House.

Resolved Seventh, That, as experience has shown that *the Lot* may be abused in its employment, its use be dispensed with in the future administration of the affairs of the government of the Church.

Resolved Eighth, That the constitution and the laws of the Church be duly digested, codified, and published in a convenient form so that there may be no uncertainty or misapprehension concerning them.

Resolved Ninth, That a standard form of church worship be agreed upon, and that it shall be incumbent upon every minister of a congregation to adopt and use it.

Resolved Tenth, That the English language be the acknowledged tongue of the Church, and that suitable efforts be taken to use it on all consistent and practical occasions. . . .

Resolved Eleventh, That if possible a weekly church paper be established."

The memorial contained two additional resolutions bearing upon the Theological Seminary and the library connected with it. Altho Synod was unwilling to adopt a diocesan form of government, a committee was appointed to recast tentatively the constitution of the Church, so as to meet American requirements. This committee, to whom the memorial of the New York congregation was referred, consisted of the following ministers: David Bigler, Samuel Reinke, Henry A. Shultz, Philip Goepp, and William Eberman; and the lay brethren, Jacob Blickensderfer, Sr., and Jacob Blickensderfer, Jr. The former title of the Church was retained, but such constitutional measures were adopted as to provide for Provincial self-government. Supreme authority was vested in the Provincial Synod composed of ministers and lay-men, and the executive administration devolved upon a collegiate conference of ministers known as the *Provincial Elders' Conference.* Resolution Eleven of the New York congregation was adopted by Synod, and *"The Moravian"* became the official weekly church-paper with the Rev. Edmund de Schweinitz, then pastor of the Philadelphia church, its first Editor. The first issue of *The Moravian* appeared on January 1, 1856. Synod also effected a change in the administration

of Home Missions. The control of them was taken from the Home Missionary Society of Bethlehem and given into the hands of a Provincial Home Mission Board. This Board consisted of the Provincial Elders' Conference and eight other men elected by Synod. Those chosen were Charles F. Seidel, Henry A. Shultz, David Bigler, Sylvester Wolle, Francis Holland, and Francis Wolle, as ministerial representatives, and the lay brethren, Abraham Clark, of New York City, and Frederick Wilhelm of Philadelphia.

On August 2, 1855, Bigler received the call to the pastorate of the Bethlehem congregation to take the place of the Rev. Lewis F. Kampman, who took charge of the Lancaster church. On September 5 the Trustees of the New York congregation passed a formal resolution accepting the Rev. Edwin T. Senseman of West Salem, Illinois, as Bigler's successor. On November 18 the beloved pastor, who for more than thirteen years had guided the affairs of the congregation and Home Mission activities in the city, which resulted in a substantial increase in membership and in the organization of a number of new congregations, preached his farewell sermon from II Corinthians 13: 11 to a large circle of members and friends who were loath to see him leave the city. At the farewell love feast in the afternoon the lecture room of the church was crowded with members of the congregation and Sunday School, and many representatives of the Brooklyn and German congregations. During the week Bigler left with his family for Bethlehem, and on December 6

his successor, with his sister Miss Emma Senseman, arrived in New York and took up his residence at the parsonage, 522 Houston Street. On the following Sunday Senseman was installed as pastor by Bishop Peter Wolle, a member of the Provincial Elders' Conference, and preached his introductory sermon from II Corinthians 4: 5.

Senseman was a widower when he came to the city, but his sister kept house for him, therefore the women of the congregation, desiring to make the parsonage as comfortable and attractive as possible, held a fair and festival on March 11 and 12, 1856, in several rooms of the Mercantile Library building at Astor Place and Eighth Street, for the purpose of raising money to refurnish the parsonage. In June of the same year Christian Bentel, a member of the congregation, was ordained a deacon of the Moravian Church, and in July took charge of the newly organized Home Mission at Olney, Illinois. On January 5, 1857, Senseman was married to Miss Sarah Lueders, a teacher in the Young Ladies' Seminary at Bethlehem, Bishop Jacobson officiating. During the following summer he attended the General Synod at Herrnhut. In his absence the pulpit was supplied by the Brethren Henry A. Shultz, David Bigler, Peter Wolle, C. F. Seidel, Edward T. Kluge, and Amadeus Reinke. Two noteworthy events of the year 1858 are mentioned in the diary. One is the great religious revival which affected nearly all branches of Protestantism during this and the succeeding year. The work of grace had its beginning at a Union Prayer Meeting held in January

in the old Dutch Reformed Church on Fulton Street immediately opposite the site of the former Moravian church. The revival spread thruout the country and to other parts of the world. It was nowhere more successful than in New York City. Naturally the congregation felt its gracious influence. The other event was the successful laying of the Atlantic cable. On August 17 complete connections of the cable with the receiving instruments and land-wire were made and the following message sent over the wire: "Europe and America are united by telegraph. Glory to God in the highest; on earth, peace and goodwill towards men." Messages between the Queen and President of the United States, and other officials followed. The great event was enthusiastically celebrated in New York as elsewhere on both sides of the Atlantic.

When reports of the remarkable religious awakening in the United States reached India the members of the Presbyterian Mission of Lodiana issued a call for a universal concert of prayer to be held annually during the first week of January. This call met with a hearty response, and the Moravian congregation in New York joined other churches thruout the world in observing the first Week of Prayer in the year 1860. Senseman was always ready to follow any good suggestion for the advancement of the cause of Christ. He was also prepared to undertake any work to which he believed himself called by the Lord. Therefore he cheerfully accepted the editorship of *"The Moravian,"* beginning his editorial labors in January, 1859. After the dismissal of

Pinckert he likewise consented to look after the work of the German Mission church until the appointment of a regular pastor. In September, 1860, he accepted the call to the pastorate of the Staten Island congregation, and in October he left for his new field of labor. He was succeeded in the city by the Rev. Edwin E. Reinke, a great grandson of Abraham Reinke, the second settled pastor of the congregation. Reinke remained only a short time. In the summer of 1862 he was transferred to Olney, Illinois, the Rev. Joseph Horsfield Kummer, a great grandson of Timothy Horsfield, who was active in the early years of Moravian labors in New York City, succeeding him. On August 3 Kummer preached his introductory sermon from Isaiah 40: 9, and then, according to custom, the church was closed for a month. At this time there was no Sunday School in the congregation, altho a mission school on Sunday afternoons rendered some service in the community. On September 14 Kummer commenced a morning Sunday School with nine scholars and four teachers. The communicant membership at this time numbered seventy-four.

The latest edition of the Discipline and Rules of the Congregation having been issued in 1830, a new and revised edition was drawn up in accordance with the recent constitutional changes wrought in the Moravian Church at large, and published in neat and attractive form in the summer of 1863. In July of the same year the work of the congregation was greatly disturbed by the excitement attendant upon the Draft Riots. On the approach of the Civil War

many people in the city favored the South, and in January, 1861, Mayor Wood proclaimed secession "a fixed fact." He proposed that an independent commonwealth to be called *"Tri-Insula"* should be formed out of Manhattan, Long and Staten Islands. Altho the city as a whole loyally supported the Union during the War, in July, 1863, the Draft Riots took place. They lasted four days, during which business was brought to a standstill, property worth more than $1,500,000 destroyed, and more than one thousand persons killed. Among the lives lost was that of little Joseph Reed, a member of the Sunday School of the Episcopal congregation then in possession of the church at Lexington Avenue and Thirtieth Street, which was later purchased by the Moravians. A memorial tablet placed on the north wall of the lecture room remains to this day. It bears the following inscription: "A child martyr, we hold in memory Joseph Reed, aged 7 years, a scholar in the infant class of this school. Died from injuries received during the riot, July 23, 1863. 'His child was caught up unto God, and to His Throne.' Rev. 12:5."

In view of the great services which Brother Charles Augustus Zoebisch rendered the congregation in later years it may be of interest to record that he was elected a trustee of the church for the first time on December 23, 1863. For the purpose of stimulating greater interest in Foreign Missions the Rev. Philip Schaff, D.D., preached a missionary sermon in the Houston Street church on April 10, 1864. In June of the same year an effort was made to start

a Sunday School at Williamsburg, where a number of members of the congregation lived at the time. After a while the project was abandoned. Altho the congregation made progress for the first ten years after its removal from Fulton Street, it was not long before it became apparent that the new location of the church was not as desirable as first supposed. There were a great many Roman Catholics in the community and only a few unchurched Protestants. For this reason the Sunday School never flourished. As the better class of citizens removed to more agreeable localities, a less desirable element came into the community. After a time it was not at all pleasant for people to attend evening meetings in the church. The services were frequently disturbed by children and young people in the street outside. Once a stone was hurled thru a church window while a service was in progress. Complaint was made to the police captain, who promised to station one of his men outside the church during the hours of service. However, matters did not improve very much. It became increasingly apparent that it would be best to remove the church to another neighborhood. On December 29, 1858, Church Council earnestly debated the matter of removal, but there was strong opposition to the proposed change, and consequently no definite action was taken. At last the situation became insufferable, and in August, 1865, by a majority vote, the property was sold for $30,000. The last service in the Houston Street church was held on Sunday, September the third.

CHAPTER XVII

THE HOMELESS YEARS OF THE CONGREGATION

It was a great mistake for the congregation to remain so long in Houston Street. In the last few years at that location there were few, if any accessions to the church, the communicant membership dwindled to fifty-nine, the Sunday School had to be given up for want of scholars, and in every way the work suffered greatly by delaying the removal of the church to a more desirable locality. The homeless years which ensued after the sale of the church-property added further to the detriment already suffered. It is always unwise to give up or sell a house before another has been engaged or purchased, and this was especially true in this case. Before the sale of the church-property the Trustees made temporary provision for the congregation by renting the dismal and by no means clean Hall of the College of Physicians and Surgeons on the corner of Fourth Avenue and Twenty-third Street. On September 10 the first service was held in this place. The rental was five hundred dollars a year with the right of using the hall on Sunday morning and evening, and on one week-day evening. When this temporary arrangement was made it was thought a comparatively easy matter to find a suitable church-site or building as well as a parsonage. The event belied the supposition.

Kummer having laid down his work, the Rev. Amadeus A. Reinke, a brother of Edwin E. Reinke, was called to take his place. On November 19 he preached his introductory sermon. His text was, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."—II Thess. 3 : 1. The newly appointed pastor surely needed the abundant prayers of his brethren under the trying circumstances which attended the entrance upon his labors. In spite of the most earnest efforts put forth by the trustees and real estate agents whose aid had been enlisted, it was impossible to find anywhere a house for the minister, to say nothing of securing a building for a permanent church-home. The rents were exorbitant, and the price asked for building-lots prohibitive. Brother Reinke had to leave his family at Bethlehem, Pa. While in the city he stayed at the homes of different members, but principally at the hospitable home of Brother C. A. Zoebisch on Clinton Street, Brooklyn.

At last thru the kindness of a friend, Edward Banker, Sr., of Staten Island, he secured the promise of a house at 41 West 23rd Street at a rental of $1,200 a year, which was exactly $500 less than the rent paid for similar houses in the neighborhood. However, this house could not be had before the following May, and that time was still distant. In the meantime, Brother Reinke made serious efforts to remain in the city for the purpose of visiting the members of the congregation, but for some reason, principally financial, this was found impracticable. Naturally the enforced residence of the pastor out-

side the city proved detrimental to the work. Several members left the church altogether, while others became careless and indifferent about attending services. Surely the lot of the conscientious pastor was not a happy one. Once when a general strike among the cab-drivers added to his inconvenience on Sunday, he and Brother Zoebisch had to walk all the way from South Ferry to Twenty-third Street, and back. The exercise was no doubt beneficial, but rather vigorous before and after conducting a preaching service. At length May came, and by the 25th of the month the pastor and his family were comfortably settled in their new home, a two-story frame house on West Twenty-third Street.

Efforts to secure a church were vigorously continued, but without success. A Unitarian church at Madison Avenue and Twenty-eighth Street was for sale, but the price asked was $70,000. The French Episcopal church on Twenty-second Street could have been purchased for $100,000, but prices like these were beyond the means of the congregation, and could not be considered. Building lots were sold at $15,000 each. While the quest for a church-home continued with unremitting zeal, the congregation made some progress. On October 9, 1866, a Sunday School was organized with ten scholars present. The profiteer was at large then as now, and on March 13, 1867, the pastor was notified that from henceforth his rent would be $1,700 a year. For the time being there was nothing to do but to pay it. The price of real estate was going up by leaps and bounds. The rents

of stores on Broadway jumped from $10,000 to $40,000 per annum. At this time it was decided to leave the Hall of the College of Physicians and Surgeons. It was daily used as a lecture-room for about two hundred students, and when the congregation met for the Sunday services the room was in no desirable condition. The cabinet organ of the church had to be crated or boxed during the week to save it from destruction. The hall had the further drawback of being removed from the street by two long flights of stairs, one outside and the other inside the building, besides being in a neighborhood where three large Methodist, Episcopal and Presbyterian churches were at work. Therefore the last service was held there on May 19, 1867, the Rev. Lewis P. Clewell, then on a collecting tour for a church in Iowa, preaching the sermon. Three weeks later the congregation met in the Chapel of the Home of the Friendless on the north side of Twenty-ninth Street, between Madison and Fourth Avenue. The rental of the Chapel was $700 a year. The children in the Home attended the Moravian Sunday School, and continued to do so for some time after the congregation had found permanent quarters.

On March 11, 1868, the pastor celebrated his forty-sixth birthday anniversary. This celebration was of more than ordinary importance. The evening before the members gave him a pleasant surprise, and as a mark of their esteem presented him with a gold watch worth two hundred dollars. Among the many friends who came to felicitate the pastor on the anniversary day was the Rev. Dr. William T. Sabine,

rector of the Episcopal Church, at Madison Avenue and Twenty-eighth Street. Out of the abundance of the heart the mouth speaketh, and before long Brother Reinke told his friend what a hardship it was not to have a church-home. Dr. Sabine said the *"Church of the Mediator"* at Lexington Avenue and Thirtieth Street was for sale, and suggested that an effort be made to purchase it. This church was built by the Baptists, from whom it was purchased by J. D. Wolfe and his sister to serve as a home for an Episcopal Mission congregation. The mission did not prove successful, and after a time the edifice was given to the Episcopal congregation served by the Rev. Dr. Stephen H. Tyng, Jr., on condition that Wolfe must be consulted should the congregation at any time desire to dispose of the property. The Moravian Trustees weighed the matter carefully, and finally authorized Brother Reinke to send a letter to Dr. Tyng, offering $30,000 for the church. Altho this letter was mailed on April 22, it was not answered until October the fourth.

It was a long, weary wait for the pastor, but not wholly unrelieved. There were other troubles to engage his more immediate interest and attention. The house in which he lived having been sold, he was obliged to spend much of his time tramping about on the streets in quest of another dwelling-place. After a weary search he at last found a house at 147 East Twenty-seventh Street which rented for $2,000 a year. The price was exorbitant, but there was no alternative, and so it was paid. On May 1, 1868, the pastor and his family removed to

the newly rented house, in which the mother of the landlord, being too feeble to be moved, retained a room. Finally the eagerly awaited letter from Dr. Tyng made its appearance. The cause of the delay was the absence of Mr. Wolfe in Paris. The trustees were informed that "the price of the Church of the Mediator was $35,000, and not a dollar less." They were not prepared to pay this price, therefore, after some delay, a congregational meeting was held on December 31, at which it was decided to make the purchase. After further negotiations with the Episcopalians the church was at last purchased on February 1, 1869, for the sum of $35,000, the purchasing price including the organ and fixtures. At the time of purchase the Episcopal mission congregation worshipping in the church was served by the Rev. Mr. Homans. The church was painted and repaired at an early day, and all these expenses and the purchasing price could be paid in cash, leaving the congregation without a cent of debt. Two years later the congregation was offered $45,000 for the property, but the members had been without a regular church-home for three years, seven months, and fifteen days, therefore this proposition was not considered for a moment.

On Sunday, April 18, 1869, the congregation held its first service in the newly acquired church, Bishop David C. Bigler, a former pastor, officiating. His sermon was based on the words, "And yet there is room." The Rev. Dr. S. I. Prince also spoke at the morning service. In the afternoon the Rev. A. R. Thompson preached an eloquent sermon from the

words, "Rooted and grounded in love." The Holy Communion was celebrated in the evening, one hundred and twenty persons partaking. This number included communicant friends from other churches. At this service Sarah Elizabeth Reinke, the daughter of the pastor, and later the wife of Mr. Judson T. Francis, was admitted to the communicant membership of the congregation by the rite of confirmation by Bishop Bigler. Mrs. Francis has been a highly esteemed member of the congregation ever since. At the same service, Olivia, the wife of Henry Schroeder, was received from the Lutheran Church by the right hand of fellowship. The choir, assisted by a Maennerchor, under the direction of Prof. Henry Haar, the organist, rendered excellent music thruout the day. The soloist was Miss Rokohl. Miss Tillie Anstatt, now Mrs. David B. Nedwell, was a member of the choir. It was a happy day for pastor and people, and the work of the congregation received a new impulse.

Altho the pastor was seriously handicapped by conditions beyond his control in the homeless years of the congregation, his earnest efforts and faithful visiting among the people bore fruit. When he took charge of the work the membership was not only small, but more or less disaffected. Under his consecrated leadership the scattered forces were brought together and remained a unit thruout the years of his long, fruitful pastorate. Altho the burden of the homeless church rested heavily upon him, he yet found time to further the interests of the Moravian Church at large. When on October 18, 1865, a hurricane left only eight houses standing in Blue-

fields, Nicaragua, and these half in ruins, and seriously damaged the second *"Messenger of Peace,"* a small schooner used in carrying on Moravian mission-work on the Moskito Coast, where Brother Reinke had been one of the pioneer missionaries, he used both voice and pen to arouse interest and to raise money for the rehabilitation of the sorely afflicted mission. Stirred by these glowing appeals a third *"Messenger of Peace"* was purchased by money largely contributed by the young people in the American Moravian Churches. Several Sunday Schools in the city likewise contributed to this cause.

CHAPTER XVIII

THE CHURCH AT LEXINGTON AVENUE AND THIRTIETH STREET

The pastorate of Brother Amadeus A. Reinke was by far the longest in the history of the congregation. It extended over a period of nearly twenty-three years and nine months. That these years were not marked by any phenomenal growth in membership was not due to any lack on the part of the pastor. His large heart, genial disposition, generous spirit, excellent judgment, unselfish service, sincerity of purpose, and whole-hearted consecration to the Saviour whose cause it was his sole purpose in life to advance, made him a man universally beloved by the members of the congregation, and by a large circle of friends in the city and elsewhere. In at least two instances the friendship of non-Moravians brought unexpected financial returns. On December 12, 1872, Daniel Marley, a second-hand furniture dealer, died, and when his will was read it was learned that he had left, as a token of his regard for the pastor, a legacy of $5,000 to the congregation. A certain Miss Merritt, who altho she was not a Moravian had enjoyed the sympathetic ministrations of Brother Reinke during her last illness, willed him personally the sum of five hundred dollars. No one was more surprised than the pastor when these facts were revealed. When he took charge of the congre-

gation it was in anything but a flourishing condition. The church had remained too long in Houston Street. By staying there after conditions had become well-nigh insufferable, it seriously damaged its strength and prestige. This detriment was increased by the homeless wanderings after the church-property had been sold. It was therefore like starting afresh when the little congregation began its labors at Lexington Avenue and Thirtieth Street. Then as now a number of strong and influential Churches ministered to the immediate community with its large percentage of Roman and Greek Catholics. At the same time, the membership of the congregation was scattered far and wide thruout the city, Long Island, and Jersey City.

Altho conditions were adverse to church-growth, Brother Reinke had the joy of receiving a goodly number of people into the congregation as the result of his earnest efforts. According to the records of those years church attendance was the same as it is to-day. The enrollment of the Sunday School fluctuated, and was never large. The members lived too far away from the church to attend two services on the Lord's Day, therefore no Sunday evening service could be held except on special occasions. A week-day meeting was held on Friday, instead of Wednesday evenings, as is customary at the present time. Among the organizations in the congregation were the Young People's Hope Society, and the Dorcas Sewing Circle, both of which rendered efficient service. Then as now there was a paid choir which furnished special music at the Sunday morning service.

That the congregation was greatly attached to the pastor is evident from the fact that it refused to let him go when in July, 1875, he received a call to the pastorate of the church at Lancaster, Pennsylvania. A special meeting of Church Council was called at which a petition was drawn up and unanimously adopted, asking the Provincial Elders' Conference to allow Brother Reinke to remain in New York. This petition was granted. Perhaps, the greatest tribute to the efficiency of Brother Reinke's labors is the fact that the whole membership remained loyal to the church during the pastorless year following his death, concerning which mention will be made later on.

It will be of interest to note a number of events that transpired during Brother Reinke's pastorate. Three weeks after the opening service in the church on Lexington Avenue the pastor left for Europe as one of the American delegates to the General Synod at Herrnhut. During his absence Brother Edward Rondthaler of the Brooklyn church, together with other Moravian ministers, supplied the pulpit. When he returned from Synod in September he removed with his family to the house at 256 East Thirty-third Street, two doors from Second Avenue, which was the only available place to be found at the time. In April, 1870, the Scripture mottoes or texts, which still decorate the walls of the lecture room, were made and neatly framed by Brother William Higgins, an Elder of the congregation. On August 28 of the same year Brother Reinke was consecrated a Bishop of the Moravian Church in the

Bethlehem church, the Brethren David Bigler, Peter Wolle, John Jacobson, Samuel Reinke, and Henry Shultz officiating. The humility of the man is evident from the fact that he only consented to be thus honored after much prayer and hesitation inspired by a feeling of unworthiness to clothe so sacred an office. Among the many Moravian ministers entertained in his hospitable home was the greatly beloved Doctor Augustus Schultze, since gone to his eternal reward, whom Bishop Reinke met at Hoboken Pier upon his arrival in this country from Germany, on November 29, 1870, as the newly-appointed Professor in the Theological Seminary at Bethlehem.

On May 30, 1871, Bishop Reinke had an interview with the Rev. Dr. Charles Force Deems, pastor of the Church of the Strangers, in regard to the contemplated purchase of the "Alexander property" near the grounds of the New Dorp church on Staten Island. At this time Cornelius Vanderbilt had in mind to honor the memory of his mother, who had been a member of the New Dorp church, by erecting a Boarding School on the property mentioned. It was his intention to place the proposed school under the management of the Moravian Church. The gift to the Church was to be made under certain conditions. These conditions the Moravian authorities were not ready to meet. After a time the negotiations came to an end, and soon after Vanderbilt gave $1,000,000 to the Methodist Episcopal Church for the founding of a co-educational institution of learning now known as Vanderbilt University, at Nashville,

Tenn. This institution has subsequently received numerous gifts from members of the Vanderbilt family amounting to about $600,000 in all. Whatever regrets present-day members of the Church may have that the fathers allowed an opportunity of this kind to escape, it is only just to say that they were not altogether to blame that the negotiations came to an unsuccessful end. While the Church of the Strangers was undenominational, Dr. Deems was originally a Methodist minister. Bishop Reinke records that Deems had great influence with Commodore Vanderbilt, first thru Mrs. Vanderbilt, who was a Southern woman, and later by the force of his own personality. It was Vanderbilt who asked Dr. Deems to seek an interview with Bishop Reinke to ascertain what Moravian he thought would be most competent to place at the head of the proposed school. Concerning this interview Bishop Reinke says, "While very courteous in his manner, it seemed evident to me that Dr. Deems' application to me was forced, and that he would be willing to divert the money in some other direction." This impression was deepened at a later interview. The event would indicate that Brother Reinke's suspicions were not without some foundation. The statement of these facts is made not with any intention of casting sinister reflections on Dr. Deems, who was a good man, but to show that the Moravian authorities were not altogether to blame for not receiving the munificent Vanderbilt gift.

On September 7, 1871, T. Oliver Carter sold the

Orchard Street property of the congregation for $42,500, for which he received a compensation of four hundred dollars. This ground had been originally intended for burial purposes. The greater portion of it, however, was laid out in building-lots on which houses were erected. At the time of sale there were one hundred and one graves in the section reserved for burials. "At a meeting of the Board of Health of the Health Department of the City of New York held on the 25th of October, 1871, it was resolved that a permit be and is hereby granted to disinter the dead bodies buried in the Moravian Cemetery in Orchard Street and to remove them from the city, the same to be done after the 1st day of December and before the 1st day of February, 1872, and under the supervision of the City Sanitary Inspector." The disinterment began on December 11 and by the 28th of the month the work was finished. Thomas Harvey had oversight of the labor, which was rendered especially difficult because of the cold weather that prevailed. For several days the thermometer registered 14 degrees above zero, and one morning the mercury dropped to 4 degrees below. Some of the bodies exhumed were claimed by relatives and by them interred elsewhere. The remaining bodies were carefully placed in strong boxes prepared for the purpose, which together with some grave-stones were then loaded on a wagon and conveyed to the New Dorp Moravian Cemetery, where ground had been previously purchased. The transfer was made on December 30. The wagon containing the bodies left Orchard Street at ten o'clock in the morning,

and an hour later it was on the Staten Island boat. It was a cold and snowy winter day. The road between the Ferry and the cemetery was in bad condition. As a result the horses gave out, and had to be replaced by a yoke of oxen. The twenty-two boxes of various sizes which contained the bodies were buried in two trenches, the one 13 feet long, 4 feet wide, and 6 feet deep, or the equivalent of four large graves, and the other 12 feet long, 4 feet wide, and 6 feet deep, or the equivalent of two large graves, and on a lot of ground on Avenue West containing 150 square feet. The ground last mentioned had to be prepared after the dead bodies had arrived, because the boxes required more space than at first supposed. All this work was done with the utmost care and to the entire satisfaction of the relatives concerned.

The house in which the pastor and his family lived at this time was very unsanitary, and on Sunday, November 12, it was discovered that the pastor's wife had a virulent type of small-pox. For five weeks she hovered between life and death. The rest of the family were confined to the lower part of the house, while the patient was placed in a room on the third floor, where sheets soaked with carbolic acid were hung at the door. Brother Reinke was her sole attendant, no one else being allowed to come near her room. It taxed his strength severely, but he remained unflinchingly by her side until she recovered sufficiently to have others render assistance. The disease left Mrs. Reinke very weak, and for more than eight months she was confined to the

house. It became apparent that the pastor had to have another house. On January 24, 1872, an interview was had with Dr. White, the owner of the house next the church on Thirtieth Street. This house was the parsonage when the Baptists were in possession of the church. Dr. White had spoken of selling, and the Trustees offered him $14,500 for the building, but he declined the offer, and later declared that for the time being he would not sell at any price. The quest for a suitable residence for the pastor continued, and finally on April 16 the trustees purchased the house at 112 Lexington Avenue from Mrs. Buckman for $22,375, including mirrors, gas-fixtures, shades, oil-cloths, etc. On April 29 the pastor and his family removed from Thirty-third Street to their new home. Here they lived until April 12, 1883, when, at the request of the pastor, the house was rented by the trustees, and Bishop Reinke and his wife, the son and daughter being no longer at home, removed to an apartment at Thirty-sixth Street and Third Avenue. The old parsonage is still in the possession of the congregation, altho it has not been occupied by the pastor since Bishop Reinke's day, with the exception of ten years when the late Bishop Leibert and his family lived in it. The property is very valuable, but the house is too large for a small family. It consists of three stories, a basement dining-room and kitchen, and a sub-basement.

From February 7 to April 16, 1876, Moody and Sankey held revival meetings in the Hippodrome, which was then where is now Madison Square Gar-

den. At the first prayer meeting in the Hippodrome Bishop Reinke offered the opening prayer. The first public meeting was held on the following evening. These revival meetings were profitable and far-reaching in effect. The Moravians were faithful in their attendance, and the congregation derived much spiritual benefit. Some of the young men of the church were "workers" in the meetings. Bishop Reinke writes: "While many souls were awakened and thoro conversions occurred, the really great and effective work accomplished by the evangelists was to give the clergy and Christians generally more 'backbone.' The earnestness and humility of Mr. Moody are worthy of all praise, while the wonderful tact he displays, both in managing the masses and in leading the clergy associated with him, is something admirable. The effect of his sermons on the unconverted is very marked." Friday afternoon meetings were held to advocate the cause of temperance. On September 24 of the same year an upheaval of another sort took place. At 2:30 p. m. the great explosion took place which destroyed Hallet's Point Reef, connected with Hell Gate in the East River, leaving a depth of twenty-six feet at low water over the site of the reef. The three signal reports of cannon, as well as the explosion, were distinctly heard at the Moravian parsonage.

From September 29-30, 1875, a Moravian District Conference was held in the church, Bishop Reinke acting as Chairman. The delegates were entertained at the homes of members. On April 8, 1877, Robert W. Herbst was ordained to the Moravian ministry in

the church by Bishop Reinke. On Maundy Thursday evening, April 10, 1879, Brother Samuel J. Dike, who has so efficiently served the church for many years in an individual and official capacity, was received into the congregation from the Congregational Church, by the right hand of fellowship. He is a graduate of Amherst College, and one of the most highly esteemed members of the congregation. When James A. Garfield died from the effects of the murderous bullet fired by Charles Guiteau on July 2, 1881, a memorial service was held on Sunday, July 25, in the Moravian Church. The text of the sermon was, "Know ye not that a prince and a great man in Israel is fallen." The impressiveness of the service was increased by the fact that the church was draped in mourning for the occasion by David B. Nedwell, whose willingness and ability were laid under contribution for years whenever special church decorations were desired.

On October 6, 1881, Miss Sarah Elizabeth, the only daughter of the pastor, was joined in marriage, in the church, to Judson T. Francis, Bishop Reinke officiating. Another marriage of more than ordinary importance was solemnized in the church on Tuesday, January 10, 1885, when Miss Carrie Yost, "a most worthy and devout member of the congregation," became the bride of the Rev. William H. Weinland, one of the first Moravian missionaries in Alaska, the pastor performing the ceremony at three o'clock in the afternoon. The Brethren Edward S. Wolle, William H. Vogler and Clarence Eberman acted as ushers. On January 27 Brother Weinland gave an illus-

trated lecture in the church on "Alaska," a subject in which he was not only deeply interested, but one with which he was thoroly acquainted because he had made, in company with Missionary A. Hartmann, during the previous year, an exploratory visit to that distant field. Brother Clarence Eberman operated the lantern. There were over two hundred people at the lecture. The offering for the Alaska Mission amounted to one hundred and thirty-three dollars. On March 20 the congregation tendered the young missionary couple a farewell reception, and soon after they left for Alaska, where they labored with exemplary fidelity for two years, when, on account of broken health, they had to relinquish the work. Later they began their labors among the Indians in California, where they have remained ever since. No tongue or pen can adequately describe the great, unselfish and self-sacrificing work which this consecrated couple has rendered the cause of Christ in general, and the Moravian Church in particular.

On July 3, 1885, the congregation lost a valuable member by the death of Sister Elizabeth Miller-Nedwell. Bishop Reinke says of her, "She was a truly good woman, humble, liberal to the cause of Christ, and a very mother in Israel." Her husband, William Nedwell, preceded her to the eternal home on November 19, 1879. His pastor left the following record of him: "A very faithful man, and the most diligent reader of the Bible I have ever known. However frequently I might call at his home, I always found him reading the Bible." Naturally, he had

been greatly interested in the distribution of Bibles thruout the earth. Miss Harriet Nedwell, a daughter of this worthy Christian couple, is a highly esteemed member of the congregation at the present time.

Under date of October 31, 1885, the diary makes reference to an article which had just appeared in the *New York Independent* on the subject of *"Moravian Hymnology,"* written by Professor Bird of Lehigh University, South Bethlehem, Pa. The writer made the absurd statement that James Montgomery was not a Moravian. The Rev. Dr. Armitage, pastor of the First Baptist Church, in discussing this matter with Bishop Reinke assured him that he had known Montgomery personally while living at Sheffield, England, and that he was a Moravian, the contention of the learned professor to the contrary notwithstanding. Armitage referred Bishop Reinke to the Rev. Samuel Beedle, a Methodist minister at Hull, Massachusetts, for further information on the subject. In a letter to Brother Reinke dated November 15, 1885, the Rev. Mr. Beedle wrote the following: "I think I was about ten years old, which would be in 1821, when I became a resident of Sheffield, England, and there I first saw James Montgomery, Esq. He was at that time Editor of one of the Sheffield papers. Because of his excellent qualities as a Christian gentleman and his preeminent talent as a poet, he was at that time, and during the rest of his life, much respected and exceedingly popular. The people were proud of him as a citizen. He was universally regarded as a

catholic-minded man. He seemed to love every one and everything that was good and true.

"I became a scholar in the famous Hill Sunday School, which Mr. Montgomery often visited and addressed. It was on one of these occasions that I first saw and heard him, and tho I remember nothing that he said at the time, yet as a child, my memory was impressed with the sweetness of his spirit, as seen in his countenance and heard in the affectionate words he uttered. . . . I love to think and write of him, and while I write the silvery tones of his voice seem to be sounding in my ears. At the great missionary anniversaries of the Wesleyan Methodist Church in the Sheffield circuit, Mr. Montgomery was generally invited to preside and speak, which he did with grace and dignity. It was generally understood by the people in Sheffield that Mr. Montgomery was a Moravian. This I often heard asserted, and never heard disputed. I was greatly surprized at the statement in your letter that a writer in *The Independent* had recently denied Montgomery's connection with the Moravians. I could scarcely be more surprised if some man, to show his wonderful acuteness, had denied that General Washington was the Commander of the Revolutionary Army. . . . I remained in Sheffield until 1837, when I came to the United States. . . . My reminiscences on the subject of your inquiry are mostly of a general character and will add little to your previous knowledge. But, as to his connection with the Moravian Church, there can be no doubt. You are at liberty to make any use you please of this communication. I have

always been attached to the Moravian Church, as Methodist ministers generally are. . . . Yours faithfully, Samuel Beedle."

On December 8, 1885, William H. Vanderbilt died suddenly. Because of the early connection of his ancestors with the Moravian Church on Staten Island he bequeathed $100,000 to the New Dorp congregation. It may be of interest to know that the fund of the congregation at Lexington Avenue and Thirtieth Street had grown by this time, thru the careful management of the Treasurer, Brother Charles Augustus Zoebisch, to $89,907.39, which amount has been since increased. About this time Bishop Reinke became greatly interested in a Chinese Sunday School in Catherine Street, where he went weekly for a number of years to teach a class. The diary records that the American Tract Society, in addition to substantial financial assistance given toward the publication of Moravian Missionary literature, contributed annually, for at least three years, the sum of one hundred dollars to the Bohemian Mission of the Moravian Church. After a serious illness of nine weeks the worthy wife of the pastor was called to her eternal home on April 5, 1888, leaving her husband and family, as well as the congregation, sorrow-stricken. "The cause of her death was double pneumonia and gastritis." Brother William H. Rice, assisted by Brother Edward S. Wolle, conducted the funeral service, which was largely attended by members of the congregation and friends from the city, Brooklyn, Staten Island, and elsewhere. The interment took place at Beth-

lehem, Pa. Sister Reinke had been a great help to her husband in his labors, and her removal from his side was a severe blow to him. William Higgins, a life-long member and an Elder of the congregation for more than twenty years, passed away on April 24 of the same year. Some one said of him, "If I were permitted to engrave an epitaph on the tombstone of my beloved Brother Higgins, it would consist of these three words: *'Faithful unto death.'* He had a simple, childlike, unostentatious faith, an unfaltering trust in God and in His Christ, and this faith made him faithful in duty. As an Elder he faithfully served the church, identifying himself closely with all its interests, and anxious for its spiritual and external prosperity." Before the year was ended another prominent official of the congregation was called away. This was David Nedwell, a member of the Board of Trustees, who died on December 12, aged 43 years, 11 months, and 5 days. "All his relations to the church were characterized by strong fidelity to his duties. He was an ardent Moravian as well as a sincere and loyal disciple of Christ." His widow, Mrs. Otilie Anstatt-Nedwell, is one of the most loyal and efficient members of the congregation at the present time, as she has been from her youth.

At the Synod of 1888 Bishop Reinke was chosen a Provincial Elder, and his colleagues made him President of the newly elected Provincial Elders' Conference. He continued, however, to reside in New York as the pastor of the congregation. Altho in poor health, he decided, with the approval of his

physician, to attend the General Synod held at Herrnhut in 1889. On May 12 he preached his last sermon to the congregation from the text, "For whosoever shall do the will of my Father who is in heaven is my brother and sister and mother," little thinking that this would be his final pulpit message to his beloved people. In the evening of the following day he boarded the steamer *Eider* and left for Europe, after bidding farewell to a large number of his friends who had come to the pier to see him off. One of these friends writes: "How sorely we tried to keep back the tears at parting from him because of the unspoken fears that 'we should behold his face no more.'" Arriving at Herrnhut, Bishop Reinke attended several sessions of Synod, but found himself too weak to take part in the discussions. After a time he was confined by sickness to his room in the home of Bishop Richard at Berthelsdorf, near Herrnhut. When Synod adjourned most of the American delegation left Herrnhut, but Bishop Reinke had to remain behind a helpless invalid, hoping against hope, however, that the Lord would yet permit him to return home at the appointed time. On July 11 he dictated his last words to his loved ones in New York. "My dear Children," he said, "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in Christ. If it be His will to take me to the Father's House, it will be a blessed thing for me. I shall see Him whom my soul doth love; and her whom He took home before me. But it may be His will, and so I still feel, to spare me yet a time, that

I may see you and consult with you once more, and have a happy reunion around the common fireside and table. We will leave that matter to Him who doeth all things well, and makes no mistakes in His all-wise Providence. I have not a doubt nor a fear in regard to the future. My sins are forgiven, and I am accepted in the Beloved, and therefore can feel no possible condemnation. His ways are not our ways; but all things, we know, shall work together for good to them that love God. Hold fast to the truth, as it is in Jesus. Be not afraid to show your flag. We can trust Him for the future for us all.

"My love to everybody in the congregation, old and young. May they all hold fast to the Saviour. May those who have been indifferent become more loyal to the Church; and may one and all seek to follow the principles which I have taught them. And now farewell, dear children. Be of good cheer, in the hope, tho perhaps I dare not entertain it so strongly, yet still in good hope, that I shall see you on earth once more." This loving epistle was tremblingly signed by his own hand. His hope of returning to his home in America was not fulfilled. When he took a turn for the worse word was sent to his daughter, Mrs. Judson Francis, who immediately sailed for Europe, and by the grace of God reached her father's bedside in time to smooth his dying pillow, and to speak the last earthly farewell. On Saturday evening, August 10, this man of God peacefully fell asleep in Jesus, and on the following Wednesday morning his remains were laid to rest in the graveyard on the Hutberg at Herrnhut. On Sunday after-

noon, October 13, a memorial service was held in the church at Lexington Avenue and Thirtieth Street, Brother William H. Rice, pastor of the German congregation, presiding. The following ministerial brethren of the Moravian Church and of other denominations took part in the service: Bishop J. Mortimer Levering of Bethlehem, Pa., the Rev. E. N. Schwarze of Elizabeth, N. J., the Rev. William H. Vogler of New Dorp, Staten Island, the Rev. Robert Herbst of Graceham, Maryland, the Rev. Clarence E. Eberman of Castleton Corners, Staten Island, the Rev. Andrew A. Smith of Brooklyn, the Rev. George L. Shearer of the American Tract Society, the Rev. H. B. Chapin of the Evangelical Alliance, and the Rev. Dr. William T. Sabine of the Reformed Episcopal Church. Letters of sympathy and esteem were received from the Rev. Dr. George U. Wenner of the Lutheran Church, the Rev. Dr. Thomas W. Chambers of the Dutch Reformed Church, the Rev. Dr. William M. Taylor of the Broadway Tabernacle, and the Rev. Dr. John Hall of the Fifth Avenue Presbyterian Church, all of whom expressed regret that, because of services in their own churches, it was impossible to be present at the memorial service. Brother Rice read a memorial paper prepared by him at Bishop Reinke's own request in one of his letters from Herrnhut. Addresses were delivered by Bishop Levering and the Rev. Dr. Sabine. A quartet of male and female voices directed by Prof. Henry Haar, the organist of the church for nearly thirty years, rendered three selections with sweet solemnity. The only floral

decoration was a representation of the arched gateway at the entrance to the Hutberg at Herrnhut. In the arch was set the word *"Hutberg";* across the closed gateway were the initials "A. A. R.," and on the base of the whole design were the words *"Sweet Rest"* in German. This beautiful decoration was immediately in front of the pulpit and had a simple setting of evergreen plants. It was sent as a tribute of love and esteem by the Sunday School and members of the German congregation.

Amadeus Abraham Reinke was born at Lancaster, Pa., on March 11, 1822. His parents were the Rt. Rev. Samuel Reinke and Susan Theodora Eyerle-Reinke. After his graduation from the Moravian Theological Seminary in 1841 he taught school, first as Head Master of the Bethlehem Parochial School, and then at Nazareth Hall. On March 2, 1844, he was called to enter mission service in Jamaica, West Indies, as a teacher in the Normal School at Fairfield. In 1847 he made an exploratory visit to Bluefields on the Moskito Coast, where a successful mission was established. In the fall of the same year he returned to the United States. On March 5, 1848, he was ordained a deacon of the Moravian Church by Bishop Peter Wolle in the church at Lititz, Pa. After his ordination he became the assistant pastor of the congregation at Salem, N. C. On June 21, 1849, he was joined in marriage to Miss Eleanor Elizabeth Rice of Bethlehem, Pa. He then became pastor of the congregation at Graceham, Maryland. After five years of service at that place he became pastor of the New Dorp congregation on

Staten Island. Here he labored for six years, when he was transferred to the pastorate of the First Church in Philadelphia. In the fall of 1865 he came to New York City to take charge of the First Church, then known as the English congregation to differentiate it from the German Mission church. During his long pastorate of over twenty-three years in this congregation he was not only indefatigable in serving the members of his flock, but engaged in many other labors for the advancement of the cause of Christ. He was a regular contributor to "*The Moravian*" and for years the Editor of "*The Little Missionary.*" He was a member of the Board of Managers of the Evangelical Alliance of the United States; officially connected with the American Bible Society, and took an active part in the work of the American Tract Society. After attending a service in the Hall of the College of Physicians and Surgeons a prominent member of another church expressed the conviction that "the Rev. Mr. Reinke was one of the best preachers in the city."

For about one year after the departure of Bishop Reinke the congregation was without a pastor. During this time the pulpit was supplied by ministers in New York and by brethren from Bethlehem. It was a strong tribute to the late pastor's labors that the well trained membership kept up the various activities of the congregation. Nevertheless, the congregation rejoiced to hear that the Rev. Edward T. Kluge, the gifted pastor of the Nazareth church, had accepted the appointment to become the successor of Bishop Reinke. The newly appointed pas-

tor arrived in the city with his family on April 30, 1890, and took up his residence at *The Lexington,* an apartment house at 126 East Nineteenth Street. On Sunday morning, May 4, he preached his introductory sermon to a goodly number of members who had braved a rain-storm to hear and welcome him. An eloquent preacher, a faithful pastor, and an earnest worker, the new pastor soon won the hearts of the membership. Because the members lived at great distances from the church, no evening service on Sundays had been attempted for years. Brother Kluge made strenuous efforts to restore the evening service, putting his resolution into effect for the first time on October 26, 1890. The attendance was quite encouraging. It took a very short time, however, for the novelty to wear off, and altho the good pastor prayed earnestly and worked hard to arouse interest, the Sunday evening service was at best a losing proposition, and failed to elicit the support it deserved on the part of the few members who lived within easy reach of the church. After a time the idea had to be abandoned. On October 26, 1890, the Sunday School was conducted in the morning for the first time. Hitherto the sessions had been held at three o'clock in the afternoon. During the first week in December, 1890, the bronze tablet bearing the inscription, *"First Moravian Church of New York, Founded A. D. 1748,"* was placed on the right-hand side of the church-front on Lexington Avenue. Hitherto there had been much complaint that people had difficulty in finding the church. To a certain extent this dif-

ficulty was obviated by the tablet. On Christmas Day at four o'clock in the afternoon of the same year lighted wax tapers were distributed in connection with the Christmas exercises. The diary states, "This was the first time that this pretty and very significant Moravian ceremony was held here and all appeared pleased. Ninety candles were distributed." On March 29, 1891, another tablet giving the name of the church, pastor, time of services and a cordial welcome to all was placed on the outside of the church. The same year the pastor started a singing school for the Sunday School scholars, which was very successful. Then as in former times and now, the congregation felt the necessity of having a lay-worker in the community, and a worker was employed, from time to time, during Brother Kluge's pastorate, with good results.

On January 29, 1892, the first King's Daughters' Circle of the congregation was organized. The pastor's wife was the leader. On March 23 of the same year the congregation lost one of its most faithful members by the death of Mrs. Charles A. Zoebisch, maiden name Beitel. She was born at Schoeneck, near Nazareth, Pa., where she was joined in marriage to Brother Zoebisch in 1844, and came with him to New York City three years later. Soon after her arrival in the city she identified herself with the congregation of which "she was a faithful and much esteemed member until the time of her departure. For twelve years before her death she was an invalid, but always patient and uncomplaining under many severe trials." On November 20, 1892, Mrs. John

Kilbuck, who with her husband was a pioneer in the Alaska Mission Field, delivered an inspiring missionary address in the church. In February, 1893, the lecture room was refurnished, and on the 9th of the month this event was marked by a love feast. This was the first love feast celebrated in the Lexington Avenue Church. The improvements consisted of new chairs, gas-fixtures, window-shades, a pulpit, three pulpit chairs, and carpet on the platform. The King's Daughters' Circle paid for the pulpit, pulpit chairs, carpet, and a Bible out of the proceeds of a concert given in December, the trustees defraying the other expenses. Brother Kluge presided at the love feast, and Brother Clarence E. Eberman of Brooklyn delivered the address. Brother Erik Hermann, pastor of the German congregation, offered a German prayer. The Synod of 1893 elected Brother Kluge a member of the Provincial Elders' Conference, of which body he was chosen President by his colleagues. On July 23 he preached his farewell sermon, and in the following week removed with his family to Bethlehem, Pa. The pulpit was supplied by the Brethren Henry Bachman, Jesse Blickensderfer, and J. Taylor Hamilton until October 8, when the Rev. Herman A. Gerdsen, the son-in-law and successor of Brother Kluge, preached his introductory sermon from Acts 5: 20.

Brother Gerdsen and his wife took up their residence in *The Lexington* at 126 East Nineteenth Street. The new pastor attacked the work with consecrated zeal, and during his pastorate of ten years and four months accomplished a great deal. He

worked hard to make the church more attractive in outward appearance and to bring the work of the congregation to the attention of a larger number of people in the city, and had the satisfaction of seeing a marked improvement in both respects. The latter end was largely accomplished by making extensive use of newspapers in advertising the church, its services and its activities. In the summer of 1894 the church was renovated, receiving "a thoro overhauling from roof to foundation. The auditorium was frescoed and the floor and pulpit platform re-carpeted." The congregation had a paid choir or quartet for a number of years while Bishop Reinke was pastor, but during the last years of his ministry there was none, from a supposed lack of funds. Appreciating the value of good music in a church service, Brother Gerdsen left no stone unturned to re-instate a paid choir, and his efforts were not in vain. On February 2, 1896, a quartet consisting of Miss Anna Haar, Soprano, Miss Myra Graff, Alto, Mr. Armbrusher, Tenor, and Richard Nitzschke, Basso, made its initial appearance. An effort was made to introduce a Sunday evening service without results. The annual custom of the King's Daughters to entertain the Sunday School scholars and their friends in the latter part of June was continued. The Sunday School picnic, an institution of long standing, was held at some distant or nearby resort later in the season. In October, 1898, a certain Mr. Wunderlich offered to give the congregation two houses and a lot, 100 x 200 feet, for an orphanage in Brooklyn. Altho the trustees

considered the matter carefully, nothing came of it. In this year the congregation decorated the church auditorium for Christmas for the first time since its removal from Houston Street, the decorations being confined hitherto to the lecture room.

Moravians make a great deal of Christmas every year, but the Christmas of 1898 was of special interest to the church in New York because it marked the one hundred and fiftieth anniversary of the organization of the congregation. Great efforts were put forth to make the celebration worthy of the event, and the fondest hopes of the hard-working pastor and his loyal people were amply realized. The first service of the celebration was held on Christmas morning. Brother Kluge, the only former pastor living, had promised to preach the sermon at this service, but a severe attack of sickness made it impossible for him to be present. Altho the people were disappointed by this unexpected turn of events, they greatly enjoyed the able sermon delivered by the Rev. J. Taylor Hamilton, the Resident Professor of the Theological Seminary at Bethlehem. At the morning service four gifts as memorials to departed friends were received and dedicated to the service of God. The first was a massive oak communion table given by the congregation in memory of the late Bishop Amadeus A. Reinke; the second, a beautiful brass lectern from the members of the Wessels family in memory of their father, Brother Gerhard Wessels, who was a highly esteemed member of the church for many years; the third, a handsome pulpit Bible from the Nedwell

family in memory of William and Elizabeth Nedwell, and their son David Nedwell; the fourth, a handsome Bible for the lectern from Mrs. Hugh Pickering in memory of her mother, Sister Jane Anderson. These beautiful tributes of love were greatly appreciated then as they are at the present time. At the liturgical service in the evening lighted wax tapers were distributed among those present, and Prof. Hamilton delivered an appropriate address. At four o'clock in the afternoon of the following day the Christmas celebration by the Sunday School took place. The last anniversary service was held on Tuesday evening. Ideal weather conditions and extensive newspaper announcements helped to bring together a large number of people. All the pastors and many members of the neighboring Moravian congregations were in attendance. There were also visitors from Bethlehem, Nazareth, and Emaus, Pa., and Salem, N. C. Bishop J. Mortimer Levering of Bethlehem delivered an impressive historical address. A second address was delivered by the Rev. David Burrell, D.D., pastor of the Marble Collegiate (Dutch Reformed) Church. Special music was rendered at all the services connected with the anniversary. The impressive celebration gave a new impulse to the work of the congregation. On April 27, 1899, the pastor organized a Young People's Society for "the advancement of the devotional, literary and social attainments of our people, and to aid indirectly the pastor in extending the influence of the church." This Society flourished for many years, and while in existence fully justified its

organization. The meetings were held on the first and third Thursday of each month.

At the dawn of the twentieth century there were known to be between three hundred and four hundred West Indian Moravians in New York City. Some of these found their way to the services of the First Church and the Brooklyn Church. A number of them were received into these congregations. On November 25, 1900, Bishop Edwin C. Greider of St. Thomas, West Indies, who was in the States on furlough, conducted a service for the colored brethren in the lecture room of the First Church. Similar services were subsequently held at the same place. In February, 1901, a delegation of West Indian Moravians called at the home of Dr. Gerdsen for the purpose of discussing with him the matter of organizing a congregation on the West Side. Toward this end the pastor of the First Church had been directing his efforts for some time, therefore he assured the delegation that he would do all in his power to further the project. Among other things, he brought the matter to the attention of his congregation, which showed its interest in the work among the colored brethren by giving some financial assistance, and by contributing a number of copies of *"The Office of Worship and Hymns."* Dr. Gerdsen also enlisted the interest of the First District Board, of which he was a member, and in many other ways contributed to the success of the undertaking.

In the meantime, Brother Victor G. Flinn, a graduate of the Theological Seminary in 1900, had

become interested in the project. While waiting for a call to some Moravian pastorate, he served as "a visitor" of Christ Presbyterian Church. His work required him to look up unchurched families living on the West Side, and to connect them, if possible, with the Church. In this way he was brought into touch with the Federation of Churches, of which the Rev. Dr. Walter Laidlaw was then the efficient Secretary. Thru the agency of the Federation of Churches Brother Flinn discovered a great many West Indian Moravians whom he readily interested in the proposed organization of a congregation. In the spring of 1901 it was decided to secure a place for religious meetings. After a long search a lodge room near Seventh Avenue and Thirty-fifth Street was discovered. It was not very desirable, but the best that could be found. Dr. Laidlaw then came to the rescue. He told Brother Flinn and others that the field for their proposed activities was not in the neighborhood of West Thirty-fifth Street, but in West Sixty-third Street, where they would find a large number of Moravians from the West Indies.

Thru Dr. Laidlaw's influence pleasant quarters were secured in the building of the Children's Aid Society at 224 West Sixty-third Street, where the work was begun and has centered ever since. At a meeting of colored people on Friday evening, May 19, 1901, twenty-eight of them signed a written agreement, pledging themselves to support to the best of their ability any work that should be established in their behalf. The first service in the Children's Aid Society building was held on the follow-

ing Sunday. The text of the sermon was especially significant, expressing as it did the chief purpose of the undertaking. It was this, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6: 10. The anniversary sermon has been delivered by many noted ministers, and for at least sixteen years after the founding of the work the above text was always employed. On August 4 the Sunday School was organized. The actual organization of the congregation took place on Sunday, October 13, 1901. It was effected by Bishop Edmund A. Oerter, President of the Provincial Elders' Conference, who ordained Brother Flinn to the Moravian ministry on the same day at the morning service in the First Church. Brother Flinn became the pastor of the newly organized congregation, which became known as "The Third Moravian Church of New York City," and for more than sixteen years the work flourished greatly under his efficient leadership.

Out of this congregation grew the equally flourishing congregation known as Beth-Tphillah or the Fourth Moravian Church of New York City. This church was organized on July 12, 1908, and is now located at 124 West 136th Street. The founder and pastor of the congregation is the Rev. Charles Martin, D.D., who is a worthy exponent of his race and of Moravian Missions in the West Indies. Brother Flinn was succeeded in the pastorate of the Third Church by Frederick T. Trafford, who not only continued the good work of his predecessor, but by his

energetic efforts succeeded in increasing the building-fund of $3,000 or more to about $15,000. In September, 1921, Brother Trafford was transferred to the pastorate of the South Side Moravian Church at Bethlehem, Pa., and in the following month the Rev. Paul T. Shultz, pastor of the congregation at Stapleton, S. I., and formerly a missionary in the West Indies, took charge of the Third Church. By the indomitable energy and wholehearted consecration of Dr. Martin and his people the Fourth Church is entirely free from debt, having been privileged on Sunday, November 6, 1921, to burn a heavy mortgage previously cancelled. The total membership of the Third Church is 514, and that of the Fourth Church 431 souls.

In March, 1901, Dr. Gerdsen assumed in addition to his pastoral duties the editorship of *The Moravian,* which office he ably filled for nearly three years, when he resigned "because he felt that his editorial work interfered too much with his pastoral duties." In February, 1901, by authority of the Board of Trustees, he rented an apartment in *The Marie* at 61-69 East Eighty-sixth Street, to which he removed with his family soon after. In 1902 the pipe organ in the church was rebuilt at a cost of six hundred dollars. Altho Dr. Gerdsen had reason to feel encouraged over the progress made by the congregation in the face of many difficulties, when the Provincial Elders' Conference in the fall of 1903 tendered him a call to the pastorate of the Lancaster congregation, he followed this call as coming from the Lord, and on Sunday, January 24, of the following year

he preached his farewell sermon in New York. On the following Thursday he left for his new field of labor by way of Nazareth, where he enjoyed a brief rest. Altho Dr. Gerdsen left the city more than eighteen years ago, he is still remembered with affection by many members of the congregation.

The Rev. Morris W. Leibert, pastor of the Castleton Corners Church on Staten Island, and a member of the Provincial Elders' Conference, succeeded Dr. Gerdsen in the pastorate of the First Church. Brother Leibert and his family at first occupied the apartment vacated by Brother Gerdsen and his wife. On Sunday, February 7, the new pastor preached his introductory sermon from John 17: 21. On Wednesday of the same week the Young People's Society tendered the new laborers a reception in the lecture room of the church. Having begun his ministry as pastor of the German congregation on Sixth Street, Brother Leibert was no stranger to the city or city-work. This experience, coupled with his exceptional ability, gave promise of the successful pastorate which followed. Appreciating the value of printer's ink, he followed the example of his predecessor and not only advertised the services of the church, but published numerous articles relating to the Moravian Church and its work, in the city papers. No stone was left unturned to stimulate the growth of the congregation and to increase its efficiency. As the records show, these efforts were not in vain.

The Sunday on which Brother Leibert preached his introductory sermon marked the close of Mr. Otto Graff's efficient service as church organist, a

position held by him for many years. His successor, William Ostermayer of Brooklyn, entered upon his duties on the following Sunday. In September a new board was placed on the outside of the church, containing the additional or explanatory words *"Protestant Episcopal"* in connection with the name Moravian Church. One of the most important events of the year was the congregation's contribution of $3,600 towards the increase of the Sustentation Fund of the Moravian Church. Three thousand dollars of this amount was contributed by the Zoebisch family. Anxious that the church should render a greater service to the immediate community, Brother Leibert, in March, 1905, compiled from the official voting-list of the city an accurate record of all residents living in the neighborhood of the church. Invitations to attend the services were later sent to those on the list who were of the Protestant faith, but "there was little, or no response." In June, 1906, the pastor and his family removed from East Eighty-sixth Street to 130 Manhattan Avenue, where they resided for three years. On Saturday, May 1, 1909, they removed to the parsonage at 112 Lexington Avenue, which had been rented by the Trustees for a period of twenty-six years. Having been consecrated a bishop of the Moravian Church on September 13, 1908, at the Provincial Synod held at Lititz, Pa., Bishop Leibert in his episcopal capacity attended the General Synod of 1909 at Herrnhut. He sailed for Europe on May 6 and returned on August 28. On November 10 the Young People's Society of the congregation was converted into a Christian

Endeavor Society, those concerned believing that in this way the organization of the young people might be preserved, while at the same time a more distinctive religious purpose would be served. These hopes, however, were not fulfilled, and the life of the Christian Endeavor Society was of short duration. A regular mid-week service was then instituted, which has been continued with indifferent success ever since. On Sunday morning, November 21, the Second, Third, and Fourth Churches united with the congregation in a union service, at which Bishop R. Vouillaire of the Surinam Mission delivered an address. On the following Saturday the handsome pulpit in the church was delivered and placed in position. It was the generous gift of the Wessels family in memory of their mother, and bears the inscription, "In memoriam Emily Elizabeth Rice Wessels.—1834–1909."

The old system of soliciting contributions for the current expenses of the congregation having lapsed, efforts were made in the spring of 1911 to remedy this weakness. To this end the following circular was sent to the members by the Elders and Trustees: "It is felt by many in the congregation that we are not as active as we ought to be. Our own good and the cause of Jesus Christ, our Saviour and Master, urge us to do better. Our membership is widely scattered, and the population of the section of the city in which we are located is either of a shifting character or connected with other churches. Yet we should have a stronger hold on the neighborhood, and more of its residents should be in our

services and Sunday School than is the case. All of us can render some assistance for the increase of our influence and the improvement of our condition. We are surrounded by men, women and children overlooked and uncared for, who would be helped, as we would be profited, by their attendance at our worship and in our school. The Church Council took up this matter some weeks ago, and decided that every communicant or friend whom we can reach should contribute a certain amount each year for the specific purpose of engaging a visitor or missionary to canvass the homes of the vicinity, to secure new scholars, to aid families in need or trouble, and to bring to all our cordial invitation to attend our church or to become pupils in our Sunday School.

"The present income of the congregation is not sufficient to permit of this expenditure. In order to raise the money required, and to make it easy for all to give, envelopes will hereafter be placed in the pews. These envelopes may be taken home, marked as desired, and may be deposited with the offerings in the collection plates, weekly, monthly, or yearly, entirely at the convenience of the giver. The amounts so contributed will be regarded as dues towards the support of the church, and will be credited to the givers in the accounts of the congregation. No one shall be compelled to give. None shall be asked to give beyond their means, or in a manner that may be burdensome or distasteful. By giving in this way, much or little, all will have a personal share in doing the work of our Church, and

will at the same time fulfill those financial obligations which the law requires of the voting members of the church. It is confidently believed that the adoption of this method of taking a hand in the religious work of the congregation will bring us that larger attendance and that greater activity, the lack of which we so often deplore. We are in danger of loitering at ease in our Zion, and of forgetting that there is still much land to be occupied. We must become more live to the fact that we are really the stewards of our God, and that we are solemnly bound by our Christian profession to use those means and opportunities which He has entrusted to our keeping for the highest good of our fellow-men, and for the greater glory of Him whose we are and whom we serve. In the name of the Church Council, we are cordially your Brethren,

S. J. Dike
J. T. Francis,
Elders.
C. A. Zoebisch
C. T. Zoebisch
J. M. Jackson
James M. Beck
H. A. Knoll,
Trustees.

Morris W. Leibert,
Pastor.

On Saturday, May 13, 1911, the congregation lost one of its most influential members by the death of Charles Augustus Zoebisch at 362 Clinton Street,

Brooklyn. The funeral services were conducted at his late residence by Bishop Leibert on the following Tuesday evening at eight o'clock. As a token of the high esteem in which the congregation held the departed brother a handsome floral cross was sent by the church. Many of the members attended the funeral service. The church choir sang appropriate selections. On the following morning at eleven o'clock "a parting service" was held around the casket in the presence of only the nearest relatives and most intimate friends, and the interment followed in the family plot in Greenwood Cemetery, "thus ending the long career of eighty-seven years on earth of one of the most notable and efficient members that the First Moravian Church in New York City ever had." The following memoir, prepared and read by Bishop Leibert at the time of the funeral, deserves a place in this history: "The Moravian Church in America has lost the service of a good and faithful servant in the departure of Brother Zoebisch to his eternal rest and reward. At the time of his death he was the senior official of the Province, and had rounded out a longer term of stewardship than any contemporary. He was born in Markneukirchen, Saxony, May 9, 1824. Carefully reared in the Church and school in his native town, he was initiated, as the eldest son, into every detail of his father's business, and formed those attachments for the people and associates of his birthplace which clung to him to the last. But his lot was cast for other surroundings and for wider activities.

"After a great conflagration had swept over the

village in which he otherwise might have spent his life, it was decided that he should go to America to seek the expansion of its industries and the betterment of his own prospects. He sailed from Bremen in October, 1841, and arrived in New York on January 20, 1842. After living in Pennsylvania and traveling in the United States for a season, he was united in marriage with Maria Louisa Beitel of Schoeneck, Pa., in 1844. In 1847 he established his home in New York City, living for fourteen years in Manhattan, and then taking up his residence in Brooklyn, where he occupied the home in which he died within two months of fifty years. By strict attention to affairs, he became successful as a manufacturer and importer of musical instruments, gained prominence as a merchant, and won recognition and esteem in financial circles. And the universal respect and confidence he enjoyed among those of his own generation was never diminished, as, one by one, his associates passed on before, and he became identified with a second and a third generation of men. Everywhere and always, he maintained an enviable reputation as an honorable, responsible and conservative gentleman of the old school, keenly alive to the progress of the times and alert to changes of every kind, only as the years began to weigh heavily finding it difficult to reconcile many of the practices of our day with the methods prevailing in his youth and prime.

"His experience, his judgment, his personality made him a desirable man for positions of trust and counsel, and for tasks requiring business sagacity

and executive ability. Consequently we see him chosen as a director of the Germania Fire Insurance Company, of the German American Bank, long serving the latter as a Vice-President, all of them New York institutions of the highest grade. Restlessly active, and conscientiously devoted to the discharge of his duties, he held himself pledged to the preservation of the unsullied name and the unassailable record of these corporations, even when too feeble to do more than to be present at stated meetings. For sixty-four years he was actively connected with the First Moravian Church of New York City, assuming responsibility as a Trustee and as its Treasurer at a most critical period. He succeeded in building up its resources in such a manner that its members will ever be under deep and large obligation to him. He was concerned about its future quite as much as he was interested in its past and fully as much as he was solicitous for its immediate present. Seven times he was a delegate to District Synod, twelve times he represented his congregation at Provincial Synod, and in 1889 he was a member of the General Synod. Since its creation in 1876, he served on the Board of Church Extension, and was continually its treasurer until the day of his death. From 1878 he was on the Advisory Finance Board of the Church. He was a trustee and President of the Board directing the affairs of the Moravian Seminary for Young Ladies at Bethlehem, Pa., since its formation in 1893. In these capacities he was the best known layman of the Moravian Church in America, and as such esteemed by all and endeared to many.

"Infirmities gathered round him in recent years. On Maundy Thursday he communed for the last time, and on Easter Day he closed his exemplary record as a church-goer and as a devout worshipper before the Lord. Then the shadows lengthened, and he was stretched upon his bed. The horizon narnowed, and his strength was consumed. Finally, on Saturday, May 13, 1911, his spirit took its flight. The measure of his life on earth was eighty-seven years and four days. A widower since March 23, 1892, he is survived by a sister, a son, and two grandsons, while he is mourned by a large number of those more distantly connected, and of those most intimately associated. Some may have differed from him in matters of opinion, others may have preferred ways different from his, often our purposes may have crossed, instead of running parallel, but there is none to question for an instant the solidity and the worth of his advice and support of his Christian convictions and character. He will be missed in various ways in many places. The truth of the inspired proverb is proven once more: 'Blessings are upon the head of the righteous,' and once again we bear witness to the fact that 'The memory of the righteous is blessed.'"

On Sunday, October 1, 1911, the book entitled *"The Liturgy, Office of Worship and Hymns"* was used in the church service for the first time, one hundred and twenty-five copies having been previously purchased. The old hymn-books hitherto in use were presented to the Third and Fourth Churches. The wider range of hymns in the new book increased the

helpfulness of the service, and it was for this reason that the change was made. It has always been a problem of the church how best to make its influence felt in the neighborhood. Altho this problem has never been solved, an employed worker in the community has contributed more toward a solution, perhaps, than any other effort put forth in this direction. There having been no worker of this kind for some years, the congregation engaged in the fall of 1911 Mr. Arthur Howden, formerly a missionary in China, and at the time a member of the Moravian Church on Staten Island. He spent several days each week in visiting among the people of the neighborhood, distributing cards giving a brief account of the Moravian Church, and extending an invitation to people to the services of the congregation and to the exercises of the Sunday School. He also distributed suitable tracts, and in some cases Bibles. His labors extended from November 10 to May 1 of the following year. Altho these efforts did not materially increase the church attendance, the Sunday School was greatly strengthened, and much good was accomplished in other respects. On January 6, 1912, two handsome hymn-tablets were placed in the church-auditorium by Brother Charles Meisel, a member of the congregation, in memory of his wife, Anna Caroline Stengel-Meisel, who had died in January of the preceding year. When the "Men and Religion Movement" swept over the country, the congregation identified itself with it, and on Sunday, February 18, 1912, the following "key-men" were appointed: Samuel J. Dike for Bible Study, Judson

T. Francis, Evangelism, Herman A. Knoll, Boys' Work, Frank J. Leibert, Social Service, and H. G. Poth, Foreign Missions.

On March 3, 1912, the church attendants were pleased to see a handsome clock attached to the gallery and facing the pulpit. It was the gift of Brother August Orbel, a member of the German congregation during Brother Leibert's pastorate. This gift is greatly appreciated to this day. On April 15 of the same year Prof. William Ahrens was engaged as church-organist, a position which he has ably filled ever since. On April 22 sixteen young people of the congregation met at the parsonage and organized *"The Clan Cordial* for mutual advantage and for the benefit of the congregation." After a flourishing existence for a number of years this organization disbanded. Under the inspiration of the Men and Religion Forward Movement a Brotherhood was organized, but for some reason the organization was short-lived. On Sunday, February 9, 1913, a service of unusual interest was held in the church. This service marked the twenty-first anniversary of the Whatsoever Circle of King's Daughters.* The church was beautifully decorated with the colors of the Order, and Bishop Leibert preached a sermon appropriate to the occasion. At the special meeting of Church Council on Wednesday, March 5, of the same year, called for the purpose of electing a delegate to the Provincial Synod, it was decided to take steps to prepare for publication a *"Manual,"* embodying a brief history of the Moravian Church

*The King's Daughters' Circle was organized on January 29, 1892.

at large, and of the congregation, as well as the rules and regulations of the church recently revised and adopted. For some reason this "Manual" was never published. The same year a "Church Monthly" or parish paper was seriously discussed, but wisely or unwisely, it was decided that the disadvantages of such a publication outweighed the advantages, and consequently the expense involved would hardly be justified.

For more than a year, however, a discussion of another matter prevailed, and this discussion resulted in making substantial improvements in the basement of the church. Back of the lecture room was a large space hitherto utilized for storing boxes, ash-cans and all sorts of junk. Under the leadership of the pastor the trustees called in Mr. James Grunert, an architect, and in the event the lecture room was thoroly renovated, and the space hitherto reserved for storage and rats transformed into a beautiful church-parlor. The floor was made of concrete, and the walls were tastefully decorated. The King's Daughters attended to the furnishing of the room. A handsome oak library table was presented by Mrs. August Herrlich as a memorial to her husband; a handsome Bible for use at the King's Daughters' meetings was given by the same person; the beautiful sectional bookcase was presented by Miss Louise Trautwein and her sister, Mrs. Kate Bleyer, as a memorial to their mother, Sister Barbara Trautwein, and the handsome picture of the Appian Way by Mrs. Mary Yost in memory of her husband, Fernando Yost. On the walls hang portraits of leaders

in the Moravian Church who were active in the early years of the Church in America, pictures of the second, third and present church of the congregation, and other pictures of historic value. Because of their valuable contributions to the church parlor it is commonly spoken of as *"The King's Daughters' Room."* Here the boards and various organizations of the congregation hold their meetings. The extensive renovations and improvements made at the same time included among other things the preparation of a room for kitchen purposes, the installation of electric lights, a steam-heating plant, etc. By the end of October, 1913, these improvements were completed. All who had a share in the work deserve great credit.

From the spring of 1914 to the spring of 1918 Miss Assunta Anna D'Incalci, a young Italian woman, labored in the interests of the congregation among the Italian women and children in the neighborhood of the church. On June 24, 1915, Miss Marie Howard, the daughter of the Rev. Jacob Howard, formerly a missionary in the West Indies, held her first Mothers' Meeting in the church. Miss Howard is a missionary of the New York Bible Society, and her field being in the neighborhood, the Trustees granted her permission to conduct her mothers' and children's meetings in the church. She exercised this privilege until the beginning of 1920, when she transferred her meetings to the Adams Memorial Church on East Thirtieth Street. While Bishop Leibert was in Europe as a delegate to the General Synod of 1914 the Brethren Paul de Schweinitz,

Frederick R. Nitzschke, Edward S. Wolle, and several students of the Moravian Theological Seminary at Bethlehem, Pa., supplied the pulpit. On December 30 an organization of young boys was formed which took the name of King's Messengers. *The Loyal Circle of King's Daughters and King's Sons* was organized on Saturday, February 6, 1915, and has proved itself a valuable adjunct of the congregation ever since. The Circle has given a number of successful plays, which not only provided good entertainment for a large number of people, but at the same time replenished its treasury, as well as that of the Whatsoever Circle of King's Daughters.

During the year 1916 various matters of interest transpired. At the meeting of the January Church Council it was decided that young men of the congregation, instead of the Elders, should take the offering at church services. On March 9 a new safe was placed in the church parlor for the purpose of properly preserving the church records. In connection with the service on Palm Sunday morning, April 16, the beautiful baptismal font of stone, which the Whatsoever Circle of King's Daughters presented to the congregation, was dedicated, and used for the first time, Emma Morris Blake, the wife of Brother Thomas J. Blake, being received into the congregation by the sacrament of baptism. The world war was making itself increasingly felt in America, and on June 19 Harry Carlson, a member of the congregation, left for Camp Wadsworth. Others followed in due time and when the *"Honor Roll"* of the church was complete it contained the

following names: Kenneth Leibert, *Naval Reserve,* Axel Johnson, *United States Navy,* Walter Schmidt, *Naval Engineers,* Harry Carlson, *Field Artillery,* Edward Carlson, *Military Police,* Henry Olsen, *Coast Artillery,* William Stahlschmidt, *United States Infantry,* John Daggun, *Military Police,* William Gerken, *71st Regiment,* George Richardson, *Medical Corps.* All these young men rendered faithful service in the spheres to which their country and patriotism called them. Altho some of them were in the thick of battle, the life of every one was mercifully spared, and after the war was over they returned to their homes.

When in the summer and fall of 1916 the epidemic of infantile paralysis was raging thruout the city and country the Sunday School was closed. On Christmas Eve the beautiful silver alms basins were received by the congregation as the gift of Mrs. Howard Gates Clark in memory of her husband. At the service on the following morning the basins were formally dedicated by the pastor. For a long time a strong feeling in favor of the individual communion cups existed in the congregation. This feeling crystallized in the following action taken by the Church Council on January 31, 1917: "Resolved, that after an agitation of the matter extending over a number of years, it is the sense of this Church Council that, following the custom of the majority of evangelical churches in America, and heeding the wishes of the membership of the congregation formally and repeatedly expressed, the use of the common communion cups in the Holy Communion be

discontinued, and individual cups introduced, and that the Elders and Trustees be urged to effect the change at the earliest possible date, and that in so doing they should provide for the preservation in some suitable form in the new service, properly inscribed, of the memorial pieces which have been in constant use at our celebration of the Communion for nearly a century." That the latter part of the resolution might be fittingly carried out it was decided on April 26 that "the old communion set be melted, assayed and incorporated in the silver of the new service." On May 25 racks for the communion cups were placed in the pews, and two days later, on the occasion of the Whitsuntide festival, the individual communion cups* were used for the first time. With the exception of a few the communicants expressed great satisfaction over the change. With the accumulation of valuable silverware it became necessary to make suitable arrangements for its protection, therefore the upstairs safe was purchased to meet this need.

*There are four silver communion trays. One tray is marked, " 'H. P. to the Br's Ch.' Above inscription was engraved on the two communion chalices of the First Moravian Church of New York City, the silver of which is incorporated in this tray for individual cups. Whitsuntide, 1917." A second tray bears the following words: " 'Hannah Bowie to the United Brethren's Church in New York, 1831.' Above inscription was engraved on the two communion flagons of the First Moravian Church of New York City, the silver of which is incorporated in this tray for individual cups. Whit Sunday, 1917." A third tray bears the inscription, "Presented to the First Moravian Church by William Higgins, in memory of his uncle William Higgins. Christmas, 1918." The fourth tray was purchased by the trustees. The beautiful silver cover for the communion trays was the gift of the Whatsoever Circle of King's Daughters at Christmastide, 1918. The silver "basket" for the communion bread has been in use since October 8, 1814, when it was presented to the congregation by Daniel Bowie.

On Sunday, February 4, 1917, "a home visitation" was made in connection with the evangelistic campaign conducted in the city by Evangelist William Sunday. The area in which the First Church is located was covered by one hundred visitors, including a number of members of the congregation. The workers made the First Church their headquarters. On March 6 of the same year the Whatsoever Circle of King's Daughters presented Mrs. Edmund B. Rose with a testimonial of esteem and appreciation in honor of the twenty-fifth anniversary of her assuming the treasurership of the Circle. Mrs. Rose still performs the duties of the office which she has for so many years discharged with great credit to herself and the organization. Two days later a committee of the New York group of Moravian ministers, consisting of the Brethren Morris W. Leibert, Edward S. Wolle, and Ernest Hagen, met in the church parlor and prepared the copy of the Passion Week leaflets now in use in the Moravian congregations in New York City and its environs. These leaflets were published by the *Moravian City Union.* It will be of interest to give in this connection some details relating to the organization here mentioned. The following record is taken from the Secretary's book of the Union: "Moravians living in New York and vicinity for a long time have felt the need of becoming better acquainted with each other. How this might become possible had been often discussed, but no conclusion was reached. The desire began to take definite form, however, at the recent dinner of the New York Alumni Association of the Mo-

ravian College and Theological Seminary, when it was voted to establish a Moravian City Union.

"It was decided to include in this Union the members of the Moravian churches in the New York district, and all other Moravians living in and about the city. The following is the record of the action taken at the annual meeting of the Alumni Association on January 27, 1914, in the Martha Washington Hotel at 29 East Twenty-ninth Street, New York City: 'Resolved, that for the purpose of increasing its efficiency, and for the advancement of Moravian interests in New York and vicinity, the Alumni Association, after ten years' experience, favors the creation of a more inclusive body of Moravians in New York, and toward this end moves, *First,* That those persons here present to-day be invited to create such an organization. *Second,* That it be created in accordance with the plans that have been prepared by the Executive Committee as follows: The name shall be *The Moravian City Union of New York.* The purpose is to supply the twenty-five hundred Moravians now in New York with opportunities for better acquaintance, and when desired, united action. To this end it is planned to hold four meetings a year, as follows, 1. A meeting in the First Church in April, the program to include an address by some eminent speaker on a religious or civic topic, which shall be preceded or followed by a reception, possibly with refreshments. 2. A union picnic in Summer. 3. A meeting in November similar to that held in April. 4. A dinner in January, with suitable program, in one of the hotels.

The annual meeting and election shall be held in connection with the dinner. To cover the expenses of the Union for this introductory year a charge of twenty-five cents each shall be made for attendance at the April and November meetings, and a nominal charge of $1.50 for the annual dinner as hitherto, probably leading up to a later arrangement of annual dues amounting to two dollars payable in advance to cover all charges for the four consecutive events.

"'To develop these plans for the ensuing twelve months the following officers shall be elected to serve for one year: A *President* of the Union, whose duty it shall be to preside at all public meetings, and to represent the Union in public should occasion require; a *Vice President,* who shall preside in the absence of, or at the request of, the President; a *Secretary,* who shall keep a record of the meetings of the Union, a list of those voting at the annual meeting, and perform such duties as ordinarily devolve upon a Secretary; a *Treasurer,* who shall receive and pay out the monies of the Union as directed by the Executive Committee. The Secretary and Treasurer of the Union shall also act as the Secretary and Treasurer of the Executive Committee. At a meeting called for the purpose by the President, the four elected officers shall choose and appoint a chairman of the Executive Committee, and also two other members. These with the four elected officers of the Union shall constitute the Executive Committee, and this committee shall have entire charge of the selection of place, program, and all other details connected with the four meetings

of the ensuing year.'" (On November 13, 1919, the following change in the constitution was made: "The four elected officers of the Union shall choose three members of the Union who shall constitute the Program Committee. This committee shall choose its own chairman, and shall have charge of the selection of place, program, and all other details connected with the four meetings of the ensuing year. The President of the Union shall be ex-officio a member of the Program Committee. The four elected officers, together with the chairman of the program committee, shall constitute the Executive Committee.") The first officers of the City Union were the following: *President,* Bishop M. W. Leibert, D.D.; *Vice President,* Mr. Charles E. H. Harvey; *Secretary,* the Rev. F. E. Grunert; *Treasurer,* the Rev. Paul M. Greider. The chairman of the Executive Committee was the Rev. Victor G. Flinn, who was the real founder of the Union.

In 1917 the American Flag and a Service Flag were placed in the church; also the Honor Roll containing the names of the young men of the congregation who were in service. In the first quarter of the year the congregation lost two life-long members of the Moravian Church by the death of Mrs. Mary Brower Francis and that of Mr. Joseph M. Jackson on January 22 and February 28 respectively. Brother Jackson had been connected with the congregation for forty years, and had rendered it efficient service in many ways. He had been a member of the Board of Trustees for a long term of years, and at the time of his death served as its highly

esteemed President. In June the congregation lost another esteemed member by the death of Mrs. Robert Blake. From October 31 to November 2 the State Convention of King's Daughters was held in the church. At the close of the convention Bishop Leibert, assisted by the Brethren Paul T. Shultz, Frederick R. Nitzschke and Victor Flinn, celebrated the Holy Communion. On the first two Sundays of 1918 the church was closed on account of frozen water-pipes, which made it impossible to operate the heating plant. Short sessions of the Sunday school were held on these Sundays, and on the first, as previously announced, *Little's Cross and Crown System* was introduced. The second week in January the Moravian ship *Harmony* lay at anchor in the harbor, and on Sunday, the 13th, Captain Jackson and a Mr. Ford of Nain, Labrador, came to the church to attend services, but unfortunately the doors were still closed because of the frozen pipes. The pastor, however, enjoyed a pleasant interview with these men from the northland. On February 18, 1918, Charles Eisenhauer entered upon his duties as Sexton of the church, Henry Riedemann having resigned after many years of service in this capacity.

About this time a portentous cloud settled over the congregation as the result of Bishop Leibert's precarious state of health. After laboring for a long time under the greatest difficulties, he left the city on April 11 for Battle Creek, Michigan, where he entered a sanatorium for treatment. Finding no relief he returned to the East, arriving on May 15

at the home of his daughter, Mrs. Robert Noe, at East Orange, N. J., where he spent some time. Meanwhile his pulpit was supplied by the Brethren F. R. Nitzschke, E. S. Wolle, F. E. Grunert, and the Rev. Mr. Wynne, Field Secretary of the South American Inland Mission. Altho far from well, Bishop Leibert by force of an indomitable will was present at the opening service of the church on September 15, and preached the sermon. He also preached on the Sunday following, but from that time it became increasingly evident that the close of his earthly labors was near at hand. Hoping against hope that he might yet enjoy sufficient strength to receive into the congregation the class of catechumens which he had instructed earlier in the year, the day of confirmation was postponed to Sunday, October 13. When the time drew near, however, it became apparent that this pleasant duty had to be delegated to another. Therefore Bishop Charles L. Moench, President of the Provincial Elders' Conference, performed the rite which made the following young men and women communicant members of the church: Edmund B. Rose, Jr., Frank Burch, Albertina Jorss, Emily Wey, Sarah Ayello, and Irma Hebold. At the celebration of the November Thirteenth Festival Bishop Leibert was able to preside at the Holy Communion, but the elements were distributed by Bishop Moench, who also preached the sermon at the preparatory service.

Altho unable to conduct the service on December 22, the faithful pastor, rallying what little strength remained, was in attendance. The strain of this

effort was all the greater because he had to come to church from 940 Park Avenue, on the corner of Park Avenue and Eighty-first Street, whither he and his family had removed in October. What lent strength to his efforts was the desire to receive and dedicate two beautiful silver communion pieces, one, a tray presented to the congregation by Brother William Higgins in memory of his devout uncle, whose name he bears, and the other, a cover for the trays given by the Whatsoever Circle of King's Daughters in memory of the following King's Daughters who had run their earthly race: Mrs. Edward T. Kluge, the organizer of the Circle; Miss Elizabeth Margaret Nedwell, Mrs. Charles Meisel, Miss Marjorie Blake, Mrs. Mary Francis, and Mrs. Robert Blake. On Christmas Day the exercises of the Sunday School were conducted by Brother Herman A. Knoll at four-thirty in the afternoon. Altho very weak Bishop Leibert attended and led in prayer. This was the last time he publicly ministered to the congregation. When next he appeared in church a large circle of friends gathered around his form, but the lips which had uttered so many words of cheer and comfort were silent. At ten-thirty o'clock, on Saturday morning, January 11, 1919, the faithful servant of God gently closed his eyes upon the sorrowing family gathered around his dying bed, and his spirit went forth into the sunlight of the eternal day, where there is no more death, neither sorrow, nor crying, nor any more pain. The funeral services were held on Tuesday afternoon, January 14. Brother Edward S. Wolle, pastor of the Second

Church, conducted a short service at the late home of the departed. The service at the church was in charge of Brother F. E. Grunert, pastor of the Brooklyn Church. On this occasion the Rt. Rev. Charles L. Moench, D.D., the Rt. Rev. J. Taylor Hamilton, D.D., and the Rev. Paul de Schweinitz, D.D., delivered messages of esteem, comfort and encouragement. The choir sang "Face to Face," and "Rock of Ages," while the congregation joined in singing one of the departed brother's favorite hymns, "My Jesus, as Thou wilt." The services were largely attended by members of the congregation, and friends from other churches. The pall-bearers were the Brethren E. S. Wolle, E. S. Hagen, F. R. Nitzschke, P. T. Shultz, F. T. Trafford, and A. E. Francke. Interment was made in the Moravian Cemetery at New Dorp, Staten Island.

Morris William Leibert, son of the late William and Cornelia Matilda Krause Leibert, was born at Bethlehem, Pa., on Wednesday, August 22, 1855. He was educated in the Moravian Parochial School at Bethlehem and in the Moravian College and Theological Seminary, graduating from the latter institution in the year 1875. He taught for a year at Nazareth Hall, and then took a year of special study in the Union Theological Seminary of New York City. He was ordained a *Deacon* of the Moravian Church on Sunday, April 15, 1877, by the late Bishop Edmund de Schweinitz, S.T.D., at Bethlehem, Pa., and a *Presbyter* by the same Bishop at Hope, Indiana, on Sunday, October 13, 1878. He was consecrated a *Bishop* at the Lititz, Pa., Synod on Sun-

day, September 13, 1908, by the Bishops E. A. Oerter, C. L. Reinke, Edward Rondthaler, and C. L. Moench. On August 22, 1880, he was joined in marriage to Miss Louise B. Hill of New York City, who proved to be an efficient helper thruout his long ministry. He served as pastor of the German Mission or Second Moravian Church of New York City from 1877 to 1885; at Bethlehem, Pa., from 1885 to 1901; at Castleton Corners, Staten Island, N. Y., from 1901 to 1904; and from February 1, 1904, to the day of his death, he was pastor of the First Moravian Church of New York City. He served as President of various District and Provincial Synods, and as President of the General Synod of 1899; he also attended as one of the American delegates the General Synods of 1909 and 1914. He was a member of the Provincial Elders' Conference from 1893 to 1898, and again from 1903 to 1913, serving as President of that body for the last five years he remained in office. He served on a great many important inter-synodal committees and at the time of his death was the Chairman of the Inter-Synodal Committee on the New Hymnal of the Church.* In 1904 New York University conferred upon him the honorary degree of *Doctor Divinitatis*. He was identified with the Federal Council of the Churches of Christ in America and with the World Conference on Faith and Order. His services within the Moravian Church were distinguished and widespread. For nearly fifteen years the First Church profited by his leader-

*The new Church Hymnal will be ready for distribution by the spring of 1923. One hundred copies have been ordered by the First Church.

ship, and he will be affectionately remembered as long as those who were members in his time shall live.

Before the congregation had recovered from the shock of the pastor's death, word was received that Brother Judson T. Francis, the son-in-law of the late Bishop Amadeus A. Reinke, had passed away in his home at Englewood, N. J., on Wednesday, January 15. Born on January 19, 1854, in New York City, he was received into the communicant membership of the congregation by the rite of confirmation on May 29, 1873. He was the son of Hiram Howell Francis and his wife, Mary Brower Francis. Deeply interested in everything that pertained to the Moravian Church, Brother Francis contributed generously of his means to the various causes of the Church at home and abroad. His hospitable home was always open to Moravian ministers and missionaries. But the cause that lay nearest his heart was his beloved First Church, for whose advancement he was always ready to give his best efforts. He served as an Elder of the congregation for a long term of years. When a man of his consecration, ability, and distinction exerts his influence in a congregation for forty-eight years, words fail to express the inevitable sense of loss felt at his departure. The death of Brother Francis would have been a severe blow to the congregation at any time, but coming as it did within a week of the pastor's home-going, the shock was all the greater. The funeral services were conducted at the late home of the departed on Saturday, January 18, and on

the following day, which was the sixty-fifth anniversary of his birth, his earthly remains were laid away in Greenwood Cemetery, Brooklyn.

"God buries the worker, but carries on the work." Nobody could take the place of either Bishop Leibert or Brother Francis, but others had to assume the responsibility of the offices held by these brethren, and so Brother Allen W. Stephens was chosen to succeed the latter as Elder of the congregation, and the Rev. Harry E. Stocker, Ph.D., of the South Side Moravian Church at Bethlehem, Pa., was called to the pastorate of the First Church. The Brethren F. E. Grunert, Charles L. Moench, William N. Schwarze, Vivian W. Moses, Kenneth G. Hamilton, William H. Vogler, Charles H. Romiger, and J. Taylor Hamilton supplied the pulpit until Sunday, April 27, when the new pastor was installed by Bishop Moench, and preached his introductory sermon from I John 3: 16, "He laid down his life for us, and we ought to lay down our lives for the brethren." During the singing of "Blest be the tie that binds" by the congregation, representatives of the Board of Elders and the Board of Trustees pledged their support by extending to the new pastor the right hand of fellowship, and after the service the members with characteristic loyalty gave him and his wife a warm welcome, the sincerity of which could not be doubted. Two matters of special importance between pastorates deserve to be recorded. On April 11 the Loyal Circle of King's Daughters and King's Sons, under the leadership of Mrs. Morris W. Leibert, gave a dinner in honor of Harry Carl-

son, Edward Carlson and John Daggun, who had safely returned from overseas, where all rendered distinguished service. This dinner of recognition and welcome was given in the lecture room of the church. At the Sunday School session on April 13 a portrait of the late Bishop Leibert was unveiled. This token of esteem was the gift to the Sunday School of the King's Messengers, the President of the Circle, Henry Olsen, making the presentation speech, and Acting Superintendent of the Sunday School Brother Samuel J. Dike making a fitting response. That the record of the "moveable parsonage" may be complete, it should be stated that the new pastor and his family arrived in the city on April 23 and made their home in the apartment at 940 Park Avenue, previously occupied by their predecessors.

On Wednesday evening, April 30, the congregation gave a public reception in the lecture room of the church in honor of the pastor and his wife and five-year-old son, Arthur Frederick Stocker. This delightful affair was dignified by the performance of the pastor's first marriage ceremony in the city. At eight-thirty o'clock, in the presence of those who attended the reception, August Beyer and Miss Rosa Kugelmann, two strangers who had previously made the necessary arrangements with the pastor, were joined in marriage, Elder Allen W. Stephens and Brother Frank J. Leibert, a trustee, acting as official witnesses of the ceremony. After this pleasant interruption the social fellowship was resumed, and when at a late hour the numerous guests left for

their respective homes the guests of honor felt that they had come among warm Christian friends, which the event has amply proved. At the request of the pastor the teachers and officers of the Sunday School met on May 15, and organized a *Sunday School Association.* The pastor and Brother A. W. Stephens prepared the draft of a constitution which was unanimously adopted at a subsequent meeting of the Association. A Cradle Roll and Home Department of the Sunday School were organized. Both these departments met with a hearty response. The stated mission offerings of the Church were assigned to different months of the school year. That the scholars might take a deeper interest in Missions, periodic missionary talks were instituted and an aim set by vote of the scholars and teachers as to what the school's contribution to this or that cause should be. These activities resulted in increasing the Sunday School offerings five-fold. Later more systematic instruction was undertaken, and Miss Ellen B. Barrett was elected Missionary Superintendent of the Sunday School. The first Sunday in the month is designated *"Missionary Sunday."* A Primary Department was likewise organized. This necessitated the purchase of little chairs and a portable organ. The church parlor or "King's Daughters' Room" is the meeting-place of the primary children. Mrs. H. E. Stocker is the Superintendent of the Primary Department, and Mrs. Harry White her assistant.

In the year 1919 the *Larger Life Movement of the Moravian Church* was born of God, and launched by

the Provincial Elders' Conference. As the name indicates, the purpose of the Movement is the deepening of the spiritual life of the membership. All are urged by it to make faithful use of the Means of Grace, and to perform the duties that are incumbent upon earnest-minded Christians. The Moravian Church was born in prayer, therefore the Larger Life Movement stresses prayer, and seeks to enlist all the members of the Church in the Moravian Prayer Union. When the Church was renewed, it experienced a powerful baptism of the Holy Spirit. Under the influence of this Spirit the fathers went forth unto the uttermost parts of the earth, not to make "Moravians," but to win souls for the Lamb that was slain. Because the Lord so manifestly blest these early Moravian evangelistic activities, the Movement lays strong emphasis upon Evangelism. Since Christians are in a special sense the stewards of God, the Movement seeks to bring home to every Moravian the thought of Christian Stewardship. Naturally any movement within a Church as missionary in character as the Moravian Church lays special emphasis upon Missions. Similarly, education having been in a peculiar sense the handmaid of the Church from the beginning, there is also an Educational Department. Needless to say, any movement of this sort must have publicity. That these departments might function the Provincial Elders' Conference placed a man at the head of each one. Thus the Rev. Robert K. Stansfield is in charge of the *Prayer Union;* the Rev. William Strohmeier of *Stewardship;* the Rev. Ernest S. Hagen of *Evan-*

gelism; the Rev. Harry E. Stocker, Ph.D., of the *American Society in Aid of Moravian Missions;* the Rev. Arthur D. Thaeler, D.D., of *Education;* and Bishop Karl A. Mueller, D.D., and the Rev. Charles D. Kreider, the editors of the church papers, of *Publicity.* These brethren, together with the Rev. John S. Romig, D.D., the Secretary of the Movement, constitute what is known as *The Larger Life Committee.* On Sunday, September 7, 1919, the pastor of the First Church presented the matter of the Larger Life Movement to the congregation, and called for enlistment in the Prayer Union. As the result of this appeal fifty-four persons were added to the Union.

At a meeting of the Elders and Trustees on September 11, it was decided to purchase and place at the disposal of the pastor for advertising purposes, a Rotary Mimeograph, and also a large Bulletin Board with moveable type for the outside of the church. Both these purchases were made at an early day, and on the 27th of the month the Bulletin Board was fastened to the church, where it has rendered good service ever since. On October 1 the first mid-week service for two or three years was held, and on the following Sunday Rally Exercises of the Sunday School were conducted. This was the first time in the history of the congregation that a Sunday School Rally was held. For many years the church enjoyed the sweet ministrations of Sister Eliza Beattie, who was one of those rare souls that attract everybody by the power of a pleasing personality imbued by the Spirit of Christ. Loving

everybody, everybody loved her. Unless prevented by sickness, she never missed a public service of the congregation. It was therefore a great loss when on October 7, 1919, this faithful Christian woman peacefully fell asleep in Jesus. Her end did not come unexpectedly. About four months previous to her departure she suffered serious injuries from a fall which eventually brought about her end. Altho she suffered great pain, she never uttered a word of complaint, and to the very last her thought was constantly for others. The funeral services were held in the church on Friday, the 10th, and interment was made in the Moravian Cemetery at New Dorp, Staten Island. She was nearly 86 years old.

Altho the Moravian Church has been active in New York City for more than one hundred and eighty years, it has always been a problem of the congregation to make itself known in the immediate neighborhood with its frequently shifting population. Toward the solution of this problem a thousand cards, announcing the services of the church and the like, were printed in the early part of November, and distributed in the community, not without some results. On November 24 a committee of King's Daughters, consisting of Mrs. H. E. Stocker, Mrs. David B. Nedwell, and Mrs. Christina Wertz, packed a large box of clothing which was shipped to the sufferers in Czecho-Slovakia. On the Sunday before Christmas a generous offering was taken for Armenian and Syrian Relief. Several months previous to the annual meeting of Church Council held on January 21, 1920, a committee consisting of the

pastor and the Brethren Frank J. Leibert, Samuel J. Dike, and Allen W. Stephens, was appointed by the Joint-Board of Elders and Trustees for the purpose of preparing a budget for the congregation. This Committee laid before Church Council a carefully prepared budget which was unanimously adopted. This action embraced the adoption of the Duplex Envelope System. Subsequently "visitors" were carefully instructed, and every member of the church interviewed by them, with the result that the pledges received for Current Expenses and Missions aggregated a total at least five times larger than any received before. The every member canvass was made on Sunday afternoon, March 7. At the same meeting of Church Council it was decided to engage a paid worker to labor in the interests of the congregation among the people in the neighborhood of the church.

In accordance with a plan carefully worked out by the Provincial Evangelistic Committee evangelistic services were conducted in nearly every congregation in the Northern Province of the Church during the first quarter of the year 1920. These meetings were conducted by the Provincial Evangelist, the Rev. John Greenfield, and a number of pastors whose services were called into requisition in order that the series might be finished in a given time. On Ash Wednesday, February 18, the Rev. E. S. Hagen, the pastor of the New Dorp congregation, began a ten-day series of meetings in the First Church. Altho the attendance was not very large because of the widely scattered membership, it was encouraging,

and the results achieved were not to be despised. The pastor of the First Church conducted similar meetings in the Stapleton Church in January, and in the Second Church during the first part of February. On Sunday, January 25, the Rev. Frederick T. Trafford, the pastor of the Third Church, who had been temporarily released from pastoral duties that he might visit the congregations of the Province for the purpose of soliciting funds for the proposed Memorial Science Building of the Moravian College and Theological Seminary, presented this cause to the congregation, and in the event the pledges of the membership totalled over twelve hundred dollars.

On April 6 the King's Daughters' Convention of the Manhattan and Bronx District was held in the First Church, the pastor delivering the address of welcome and conducting a brief devotional service. The Rev. Arthur Butzin, Superintendent of the Alaska Mission, delivered an address in church on the following Sunday, and made an appeal for the proposed Orphanage and School to be established in Alaska as soon as the required funds are secured. His appeal met with a generous response. On Sunday, May 9, the celebration of Mother's Day, instituted in the congregation the year before, lacked the presence of a tender mother who had gone to her eternal rest the day before. This mother was Sister Mary Lange Shultz, the widow of the late Rev. Charles B. Shultz, D.D., who had been a faithful member of the congregation for nine years, never missing a church service unless unavoidably detained. By her departure the church lost a good

member and the pastor a sympathetic supporter. The funeral services were held at the home of her son, the Rev. Paul T. Shultz, pastor of the Stapleton congregation, on Monday evening, May 10. Interment was made in the Nisky Hill Cemetery at Bethlehem, Pa., on the following day. Dr. Shultz, her distinguished husband, preceded her to the eternal home on July 21, 1911.

Meanwhile changes of a different character were in operation. Altho the lease for the apartment at 940 Park Avenue was good until October first, extensive renovations contemplated by the landlord made it best to cancel the lease for a stipulated money consideration, and on June 10 the pastor and his family removed to an apartment four doors east of Riverside Drive at 309 West Ninety-third Street. The removal to the West Side was hastened by the approaching Provincial Synod, which convened at Bethlehem, Pa., on June 16. At this Synod it was decided to launch a movement for the purpose of creating a fund of $750,000 in the interests of various Church causes. This fund was designated *"The Larger Life Foundation."* Eleven men, five clergymen and six laymen, were elected by Synod to take charge of the gathering of the funds for the Foundation. These men were the Rev. A. D. Thaeler, D.D., *Chairman,* Prof. Clarence E. Clewell, *Secretary,* Prof. Albert G. Rau, Ph.D., *Treasurer,* and the Brethren: Harry J. Meyers, Emil J. Bishop, S. Fahs Smith, Allen W. Stephens, the Rev. S. H. Gapp, D.D., the Rev. E. S. Hagen, the Rev. C. A. Weber, and the Rev. F. W. Stengel. The Trus-

tees of the Foundation who were elected are the following: The Brethren M. H. Strehlow, C. Elmer Smith, H. J. Meyers, G. W. Riegel, Eli Fischer, H. S. Rominger, and A. W. Stephens. At a meeting of the Foundation Committee the Rev. E. S. Hagen was chosen Executive Secretary. It was decided by Synod that the income of the Fund be distributed as follows: "2-15 to the Society for Propagating the Gospel, Foreign Mission Emergencies; 1-15 to the Board of Church Extension, Permanent Fund; 2-15 to the Moravian College and Theological Seminary; 1-15 to the Board of Church Extension, Old Home Mission Fund; 4-15 to the Sustentation Fund; 1-15 to the Provincial Administration Account for Publications; 1-15 to the Linden Hall Seminary; 1-15 to Nazareth Hall; 1-15 to the Moravian Seminary and College for Women; 1-15 to the Western Old People's Home and Orphanage, and the Western Moravian Students' Home, to be divided equally between the two when, or if established."

At a meeting of the Joint-Board of Elders and Trustees of the congregation on September 9, 1920, it was unanimously decided that "the pastor, Dr. Stocker, be instructed to write a complete history of the congregation at his convenience, said history to be published by the Trustees as soon as the manuscript shall be ready for the printer." The Joint-Board also authorized the pastor to engage a church-worker. As the result of the latter decision Miss Mina Tweedie, a graduate of the White Bible Teacher Training School (now known as "The Biblical Seminary of New York City") on Lexington

Avenue, was secured for this position. She entered upon her duties on October 11, and labored with marked success until spring of the following year, when a breakdown in health compelled her to relinquish the work. Her activities were especially successful among children and young people. Her Boys' and Girls' Meetings during the week were frequently attended by between fifty and sixty children from the community. Hitherto about seventy-five per cent. of these children had no vital connection with any Church or Sunday School. Her work was distinctly religious, and those under her care were greatly profited by her instruction and companionship. A number of young women of the Sunday School were organized by Miss Tweedie into what is known as *"The Alpha Beta Club,"* which remains in a flourishing condition as a reminder of her successful labors. It was a distinct loss to the congregation and community when ill health compelled her to relinquish the work. On Monday, October 4, 1920, the pastor found in his morning's mail a letter and a substantial check from Brother Samuel J. Dike, an Elder of the congregation, with instructions that the money should be used for the purchase of a first-class stereopticon for the church. This generous gift was greatly appreciated, and on the following Thursday afternoon the lantern with all the necessary accessories was purchased for $92.50. On Wednesday evening, October 12, the stereopticon was used for the first time in connection with an interesting lecture on "Jerusalem." Since then the congregation has enjoyed the benefit of a monthly

illustrated lecture. In the latter part of October the pastor of the First Church again conducted a series of evangelistic meetings in the Second Church. On October 29 a Hallow E'en Social gave pleasure to young and old in the lecture room of the church. This was the first of a series of bi-monthly socials of the congregation instituted by the Sunday School Association. For the first time in many years the church was open on New Year's Eve. At 8:30 o'clock the pastor gave an illustrated lecture on "Moravian Missions in Nicaragua." The lecture was followed by a social hour, after which the pastor conducted a service appropriate for the last hour of the Old Year. The attendance was encouraging.

During the first quarter of the year 1921 the congregation gave much attention to the Larger Life Foundation. The week beginning on Sunday, February 13, and ending on February 20 was known as "Foundation Week" thruout the Province. After the Sunday morning service, on January 16, at which Prof. Clarence E. Clewell of the University of Pennsylvania and a member of the First Church in Philadelphia, delivered an address, the following Larger Life Foundation Committee of the Congregation was appointed: Brother Frank J. Leibert, *Chairman,* Brother Allen W. Stephens, *Treasurer,* the Brethren Samuel J. Dike, William Ahrens, Harry White, and Harry K. Thomas, and Mrs. H. E. Stocker, Mrs. David B. Nedwell, Mrs. Edmund B. Rose, and Miss Jeanette Wertz, with the pastor, *ex-officio* a member. This action was ratified by the Church Council on January 19. At the suggestion

of the Synodal Foundation Committee the pastors in the Province exchanged pulpits on Sundays preceding Foundation Week, so that the cause might be presented from every angle. On Sunday morning, January 30, the pastor preached at New Dorp while Brother E. S. Hagen conducted the services in the First Church. On the subsequent Sunday the following team-workers were appointed: Dr. H. E. Stocker and Brother A. W. Stephens; Brother F. J. Leibert and Brother S. J. Dike; Mrs. Edmund B. Rose and Miss Charlotte Mechlin; Mrs. Judson T. Francis and Mrs. David B. Nedwell; Miss Ellen B. Barrett and Miss Edith J. Leibert; Brother Harry White and Brother Paul Christiansen; Brother Harry K. Thomas and Brother Frederick Jorss; and Mrs. Harry White and Miss Jeanette Wertz. After the Ash Wednesday evening service the pastor delivered a charge to the team-workers, and the Brethren Frank J. Leibert and Allen W. Stephens gave brief talks bearing on the visitation to be made. After the campaign was over it was found that the First Church had pledged the generous sum of $12,050. Of this amount the Sunday School pledged $250; the Whatsoever Circle of King's Daughters $500; the Loyal Circle of King's Daughters and King's Sons $125; and the Alpha Beta Club $25. The largest single pledge amounted to $2,000. The time for redeeming these pledges is extended over a five-year period. The quota set for the First Church was $10,000, therefore the congregation exceeded the expectations of the Provincial Foundation Committee by more than two thousand

dollars. Never in the history of the congregation was so much money raised in one year, and everybody rejoiced over the accomplishment.

At this time of praise and thanksgiving the congregation was shocked to learn that Brother Clemence Theodore Zoebisch, one of the oldest and most highly esteemed members of the church, had passed away early in the morning of Washington's Birthday at his rooms in the Hotel Gramatan, Bronxville, N. Y. Altho he had suffered greatly for several years previous to his departure, no one thought his end so near. He was the son of the late Brother Charles Augustus Zoebisch and his wife Maria Beitel Zoebisch. The first two years of his life were spent at Cherry Hill, near Nazareth, Pa., where he was born on June 3, 1845. In 1847 the parents removed to New York City, where he grew to manhood and received his education. After graduating from school he became associated with his father in manufacturing and importing musical instruments. As Trustee and Treasurer of the First Church, like his father before him, he rendered invaluable service. For a number of years he also served the Church at large in various capacities. He was well-known in financial circles, and served as a director in numerous enterprizes. On his birthday anniversary in 1880 he was joined in marriage to Miss Ida Stutzer of Brooklyn, N. Y. The funeral service was conducted by the pastor at the home of Brother Alfred Zoebisch, his younger son, at 59 Livingstone Street, Brooklyn, on Thursday, February 24, at ten o'clock. Interment was made in Greenwood Ceme-

tery. Brother Zoebisch was a faithful church attendant. By his departure the congregation sustained a heavy loss. At a special meeting of the Church Council on Wednesday, March 9, Brother Carl Zoebisch was elected to succeed his father as a Trustee of the church. At that time Brother A. W. Stephens was chosen to fill the unexpired term of the Hon. James M. Beck, whose removal to Washington, D. C., made it impossible to serve longer as a Trustee of the church. As a token of esteem Brother Beck, now Solicitor General of the United States, was elected an Honorary Trustee of the congregation. Brother Harry White was chosen to take the place of Brother Allen W. Stephens as Elder. Later the Trustees met for organization, and Brother Frank J. Leibert was chosen President of the Board, Brother Charles Meisel Secretary, and Brother A. W. Stephens Treasurer of the congregation, Brother Carl Zoebisch declining to accept the treasurership which his father and grandfather had held with great fidelity for a long term of years.

On Easter evening the Sunday School rendered the cantata entitled *"The Glad New Day."* This was the first time a cantata was given in the First Church. On Sunday morning, April 10, a bronze tablet in memory of the late Bishop Morris W. Leibert was unveiled. The tablet was the gift of the congregation. On Sunday morning, June 5, the service was conducted by Brother Edward S. Wolle, of the Second Church, in the absence of the pastor, who preached the baccalaureate sermon to the graduating classes of the Moravian College and Theo-

logical Seminary at Bethlehem, Pa. While the church was closed and the pastor at Fargo, North Dakota, for his vacation, death once more invaded the congregation and again took away one of the most influential members of the church. This time the one called away was Brother Charles Meisel, an honored and forward-looking member of the Board of Trustees. Less than three weeks before his departure he was in perfect health. From a small papula which appeared on his arm as the result of a supposed insect-bite, blood-poisoning set in, and on Sunday, July 31, he passed away in the presence of his sorrowing family. In the absence of the pastor the funeral services were conducted by the Rev. F. W. Stengel, Principal of Linden Hall, and a brother-in-law of the departed. Interment was made in the Moravian Cemetery at New Dorp, Staten Island. Brother Meisel was born on July 23, 1859, at Klingenthal, Saxony. As a young man he came to New York City, where by his industry and honest dealing he built up a flourishing business as a dealer in musical instruments. On April 8, 1909, he transferred his membership from the Second congregation to the First Church. At the time of his death he was Secretary of the Board of Trustees. On Sunday, October 9, the pastor conducted a memorial service in honor of Brother Meisel. As a token of esteem the Trustees provided a large bouquet of flowers for the Communion Table on this occasion. Charles J. W. Meisel, Esquire, was elected to fill the unexpired term of his father as Trustee of the church.

On October 6 Miss Dixie Anders, a student in the Biblical Seminary, was engaged as church-worker in place of Miss Tweedie, resigned. The energetic way in which Miss Anders took hold of the work gave promise of good results, but unfortunately her already impaired health was unequal to the strain of double duty as a student and church-worker, and after less than a month she had to leave for her home in the South to recuperate. On October 31 Dr. Stocker, upon invitation of the pastor and Joint-Board of Elders and Trustees of the Second Church, began for the third time a series of evangelistic meetings in that congregation. In view of the convening of the International Conference on the Limitation of Armaments at Washington, D. C., on Armistice Day, November 11, the congregation, in conjunction with other Churches thruout the country, held a special service of prayer for the success of the proposed deliberations, on the preceding Sunday morning. The subject of the sermon was "A Warless World." On Armistice Day 15,000 people attended a unique service in Madison Square Garden, where everybody, with the aid of telephone amplifiers, heard every word spoken and sung at the burial service of the unknown soldier, brought from France, in the Arlington Cemetery in Virginia. The funeral address delivered by President Warren Harding at Arlington was heard not only by the vast concourse of people about him, but by thousands in Madison Square Garden and in the Square outside, as well as by a large throng in San Francisco. The pastor and his family as well as members of the First

Church were privileged to attend this truly wonderful service in New York City.

In many respects the year 1921 was one of the most remarkable in a financial way that the congregation ever experienced. The expenses of the congregation, including the purchase of a Chickering Baby Grand piano for the lecture room and the laying of a hard-wood floor in the basement of the church, amounted to $9,799.26. The year's contributions for Missions and Benevolences totalled $7,021.58. The Sunday School gave $298.50 for Missions, and the benevolent contributions of the King's Daughters' Circles and the Alpha Beta Club amounted to $480. The Treasurer of the Larger Life Foundation received from the congregation during the year the sum of $4,047.34. The average per communicant contribution for Missions and Benevolences was $50.21; for Foreign Missions, $12.29, and for Home Missions, $6.80. With the exception of a Bazaar by the Whatsoever Circle of King's Daughters, an Ice Cream Festival by the Sunday School, and a Strawberry Festival by the Loyal Circle of King's Daughters and King's Sons, the contributions for benevolences consisted of the free-will offerings of the membership.

The first half of the year 1922 contains a number of events which deserve a place in this record. On Wednesday evening, January 11, the Near East Relief Committee brought a moving-picture machine to the church and showed the picture entitled "Alice in Hungerland," which gripped the interest of those present. An offering was taken for the suf-

ferers in the Near East. At the annual meeting of Church Council a Committee of Nine was appointed for the purpose of making a careful survey of conditions connected with the church-work. This Committee consists of the pastor, the Brethren Samuel J. Dike, Frank J. Leibert, Allen W. Stephens, Harry White, Benson Y. Landis, and Mrs. David B. Nedwell, Mrs. Edmund B. Rose, and Miss Jeanette Wertz. On Sunday, February 5, the Rev. John Greenfield, the Provincial Evangelist, delivered the morning sermon and presented an appeal for the support of evangelistic work. The congregation made a liberal response to his appeal. A very successful bazaar held in the lecture room about the middle of the same month netted the Whatsoever Circle of King's Daughters over three hundred and fifty dollars for charitable causes.

At Eastertide the Trustees authorized the pastor to resume the advertisement of the church services in *"The Times,"* and *"The Globe,"* two influential city papers. An illustrated lecture on the Oberammergau Passion Play on the Wednesday evening before Passion Week attracted a large congregation. A reception, the first of the kind given by the congregation, was held in honor of the eleven new members received into the church on Palm Sunday, after the prayer meeting on Wednesday evening, May 3. At a meeting of the Joint-Board of Elders and Trustees on June 5 it was decided to have a Daily Vacation Bible School in the lecture room from August 7 to September 8, the expense of two hundred and fifty dollars to be met by voluntary con-

tributions and by the church-envelope offerings of July and August. It was also decided to put the church-property into first-class condition during the summer months, this improvement to include the frescoing of the auditorium and the painting of the inside and outside of the building.

Together with Moravians the world over, the congregation celebrated the bi-centenary of the founding of Herrnhut and the subsequent resuscitation of the Unitas Fratrum. To this end three special services were held. On Wednesday evening, May 31, the pastor delivered an illustrated historical lecture, and on Wednesday, June 14, at 8:15 p. m., an enthusiastic rally of New York Moravians was held in the church, the Brooklyn, Second, Third, and Fourth Churches uniting with the First or Mother Church. Addresses were delivered by the Brethren E. S. Wolle, F. E. Grunert, Charles Martin, Paul T. Shultz, and H. E. Stocker. Special music was furnished by the choirs of the Third and Fourth Churches. There were about 450 people present. The concluding bi-centenary service was conducted on Sunday morning, June 18, at which time the sermon was delivered by the Rev. Paul de Schweinitz, D.D., Secretary of Moravian Missions, and member of the Provincial Elders' Conference.

The Elders of the Congregation are the Brethren Samuel J. Dike and Harry White. The Trustees are Brother Frank J. Leibert, *President,* Brother Charles J. W. Meisel, *Secretary,* Brother Allen W. Stephens, *Treasurer,* and the Brethren Carl H. Zoebisch and Alfred T. Zoebisch. The Hon. James M.

Beck, the Solicitor General of the United States, is an honorary member of the Board of Trustees. The officers of the Sunday School are Brother Benson Y. Landis, *Superintendent,* Brother Allen W. Stephens, *Assistant Superintendent,* Mrs. Harry E. Stocker, *Superintendent of the Primary Department,* Brother Harry D. White, *Secretary and Treasurer,* Brother Samuel J. Dike, *Librarian,* Miss Ellen B. Barrett, *Missionary Superintendent,* Mrs. Harry E. Stocker, *Superintendent of the Cradle Roll,* and Mrs. David B. Nedwell, *Superintendent of the Home Department.* The Sunday School teachers are the Brethren H. E. Stocker, Benson Y. Landis, and Samuel J. Dike, and Mrs. H. E. Stocker, Mrs. Harry White, Miss Harriet Nedwell, Mrs. David B. Nedwell, and Miss Florence Davison. The officers of the Whatsoever Circle of King's Daughters are Mrs. H. E. Stocker, *Leader,* Mrs. A. L. Pickering, *Vice President,* Mrs. David B. Nedwell, *Secretary,* and Mrs. Edmund B. Rose, *Treasurer.* The Leader of the Loyal Circle of King's Daughters and King's Sons is Mrs. Edmund B. Rose, and that of the Alpha Beta Club Mrs. Harry White. From January first to the end of May the paid church-worker in the community was Miss Florence Davison, who succeeded Miss Dixie Anders. Prof. William Ahrens is the church organist and Sunday School pianist, and the members of the paid choir are Mrs. W. A. Smith, *Soprano,* Miss Elinor Lineau, *Alto,* Mr. Charles H. Graff, *Tenor,* and Mr. John Moeller, *Bass.* Brother Charles Eisenhauer is the sexton of the church.

CHAPTER XIX

FRUITS OF MORAVIAN LABORS IN NEW YORK CITY

The exotic policy of turning over to other Churches hundreds of its converts, and of making it exceedingly difficult for any Christian to become a Moravian, kept the Moravian Church small in numbers. This policy obtained for more than a century after the first Moravians came to America. If the Church had gathered its numerous converts into congregations of its own, it might be to-day one of the strongest denominations in the United States. The exclusive spirit, nowhere more hurtful than in New York City, militated against any great numerical growth of the congregation. When at last the church was unhampered in the prosecution of its work, it found itself outdistanced and overshadowed by the churches of other denominations. The time for building up a strong outward organization was when the city was small. Missing this opportunity, the congregation has labored under a handicap ever since. Altho it has enjoyed some of the most aggressive ministerial leadership that the Moravian Church could afford, it has found it impossible to increase its borders or to make its influence felt to any great extent.

This does not mean that Moravian labors in New York City have been fruitless. Altho the years pre-

ceding the founding of the congregation and the decade immediately following that important event were marked by a great deal of persecution, the faithful preaching of the gospel by Moravian ministers and evangelists not only turned the feet of many into the paths of righteousness, but helped to counteract the hurtful influence of the formalism and sectarianism prevalent in that day. The success of Moravian labors was regarded by many with envy, and much of the persecution was born of jealousy. Some of those who declaimed most loudly against the Moravians secretly admired their evangelical zeal and sturdy Christian character. As the years passed a more fraternal spirit manifested itself and ministers of other denominations sought to learn the secret of Moravian missionary success. They read Moravian history, studied mission and congregational reports, listened with rapt attention to returned missionaries whenever opportunity offered, and even purchased the Moravian hymn book that they might study the hymns and liturgies of the Church. The missionary meetings in the Moravian Church were exceedingly popular, and the Moravian pastor was frequently invited to other pulpits that he might speak of the wonders wrought on the mission field. The little Moravian congregation served for years as a leaven in the Christian Church of the metropolis.

Altho the First Church has a membership which numbers at present less than two hundred souls, it enjoys the proud distinction of being the mother of a number of other congregations. Fifteen years

after the founding of the congregation a pastor was appointed to take charge of the Moravian labors on Staten Island. The New Dorp church was the first offspring of the congregation. Hampered by the same difficulties under which the mother church labored so long, this Staten Island church struggled for nearly a century before it secured a firm foothold. It was not until the year 1848 that it began to branch out. About that time the Rev. Henry G. Clauder established a preaching-place at Castleton Corners. Here a church building was erected twenty-five years later. In November, 1877, the Rev. William H. Vogler established another preaching-place at Giffords, now Great Kills. Nine years later a chapel was purchased at this place from the Dutch Reformed Church, and eventually the Rev. William H. Rice and the Rev. F. E. Grunert became associated with the New Dorp pastor for the purpose of ministering to the people living at Castleton Corners and at Giffords. Altho there is at present a resident pastor at both Castleton Corners and at Great Kills, the Moravians who worship in these churches form a part of the New Dorp congregation, which has a total membership of one thousand souls. At present the congregation is served by the Brethren Ernest S. Hagen, Frederick R. Nitzschke* and William H. Fluck. Connected with this congregation is the New Dorp Moravian Cemetery, which is one of the most beautiful burial-grounds to be found

*After a fruitful pastorate of more than eleven years at Castleton Corners, Brother Nitzschke closed his labors at that place in June, 1922, to take charge of the congregation at Gnadenhuetten, Ohio. His successor at Castleton Corners is the Rev. C. A. Weber.

anywhere. There are three other Moravian congregations on Staten Island. The one at Stapleton was organized in 1889, and is now served by the Rev. Clarence E. Romig. The Italian Mission congregation in the village of New Dorp has been in charge of the Rev. Ettore Barletta since its organization in 1919, and the Midland Beach congregation, organized in 1920 by the Rev. E. S. Hagen, is served by him in connection with his pastorate of the New Dorp church. More than eleven hundred souls are identified with the Staten Island churches.

The Jay Street Church in Brooklyn, the Second Church in the Bronx, the Third Church on West Sixty-third Street, and the Fourth Church on West 136th Street likewise owe their origin to the First Church. The total membership of all the Moravian congregations in Greater New York numbers nearly twenty-eight hundred souls. The First Church is also the mother of the congregation at Ebenezer, Wisconsin, and of the First Church in Utica, N. Y. It was likewise instrumental in founding congregations at New Haven, Connecticut, and at Camden Valley, New York. However, both of these churches failed to take permanent root, and after a number of years had to be abandoned. Besides contributing thousands of dollars for the advancement of the Kingdom of God at home and abroad, the congregation gave a number of ministers and missionaries to the Moravian Church at large. Perhaps the most notable contribution of this kind was that of the Rev. Jacob Van Vleck, who became the father of a long line of devoted and

prominent Moravian ministers. And what shall we say of the large number of men and women won and trained by the congregation who by their removal elsewhere eventually identified themselves with other Churches? Many of the denominations in the city are greatly enriched by the presence of many of these former members of the First Church.

Flanked by business places and residences, the congregation's neat brick church with a seating capacity for about five hundred people stands on the southwest corner of Lexington Avenue and Thirtieth Street. Altho the slums are not many blocks away, the church is not located in the slums. On the contrary, the surroundings of the church are clean. The encroachment of business is slowly but surely driving residents from the neighborhood. This has the advantage of keeping away cheap tenement houses, but it also restricts the immediate field of the church's labors. The small membership of the congregation is widely scattered, which makes aggressive work exceedingly difficult. This drawback is partially offset by the extreme loyalty of the members, who are for the most part greatly devoted to their church, and travel long distances to attend its services. Altho the church attendance is comparatively small, it is practically the same as it was fifty years ago. That the congregation is alive to the needs of humanity is evident from last year's contribution of more than seven thousand dollars for various benevolences. Any church that contributes nearly ten thousand dollars toward its own support and more than seven thousand dollars for missions

in one year has not reached the end of its usefulness. Therefore great things may still be expected of the grand old First Church, which has consistently held aloft the blood-bought banner of Jesus Christ for one hundred and seventy-four years.

APPENDIX A

POINTS OF INTEREST

The first Moravian who set foot on Manhattan Island was Augustus Gottlieb Spangenberg. He passed thru New York in March, 1736, on his way from Georgia to Pennsylvania. A month later David Nitschmann likewise visited the city.

On July 21, 1740, Christian Henry Rauch, the first Moravian missionary to the northern Indians, arrived in New York City.

Peter Boehler preached the first Moravian sermon in New York at a meeting held in January, 1741, and a few weeks later organized an Undenominational Society under the auspices of the Moravian Church.

On November 30, 1741, Count Zinzendorf landed in New York for the first time. His four days' visit created a great stir in the city.

The first Moravian who died in New York was Valentine Loehans, a missionary in the West Indies, who was sojourning in the city while waiting for a ship to take him to his destination. His death occurred on January 8, 1743, on Staten Island.

John Brucker was the first man to be ordained to the Moravian ministry in New York City. His ordination took place soon after Loehans' death, whom he succeeded in the West Indies, Count Zinzendorf officiating.

Moravian missionaries lodged in a New York prison were David Zeisberger and Frederick Post. They were falsely charged with being emissaries of the French. The imprisonment took place on February 23, 1745. They were released seven weeks later.

The first Moravian congregation in New York was organized on December 27, 1748, by Bishop de Watteville. The first pastor of the church was James Greening.

Owen Rice was the first settled pastor of the congregation, taking charge of the work on May 12, 1749.

On January 12, 1751, the first marriage ceremony performed by a Moravian minister in New York took place, the pastor of the congregation officiating. The contracting parties were Jacob Reed and Jane Taylor, a widow.

The corner-stone of the first church was laid on June 16, 1751, and on June 18 of the following year the church on the south side of Fair, now Fulton Street, between William and Nassau Streets, was dedicated.

A parsonage was built on Fair Street in 1752, and the first occupants were Owen Rice and his wife.

The first Moravian burial-ground in the city was located at the corner of Mott and Pell Streets, the plot of ground being purchased in 1754.

In August, 1763, Hector Gambold took charge of the work on Staten Island. The corner-stone of the

first Moravian church on the island was laid on June 7, and on December 6 of the same year the building was consecrated.

Christopher Godfrey Peter was the first pastor of the congregation who died in office. He passed away on October 29, 1797. The labors of two later pastors, Bishop Amadeus Reinke and Bishop Morris Leibert, were likewise brought to an end by death.

The congregation was incorporated in April, 1794, altho the church made no effort to exercise the rights and privileges of a corporate body until the year 1801, when it received certain money from the State for school purposes.

In 1814 the church and parsonage were covered by fire insurance for the first time.

The first church was torn down in 1829 and a new one built. The corner-stone laying of the second building took place on August 13, and the consecration of the church on November 29. The second church stood on the site of the old. On July 13 of the same year the pastor and his family moved into the new parsonage on Dutch Street.

On March 11, 1844, the trustees of the congregation awarded the contract for a new church and parsonage on the south-west corner of Houston and Mott Streets. On August 13 the corner-stone of the third church was laid.

The church on Fulton Street and the parsonage in Dutch Street were sold on January 15, 1845, for $29,750 in the Merchants' Exchange.

On June 29, 1845, the Houston Street church was

consecrated by Bishop Andrew Benade. The parsonage at 522 Houston Street was ready for occupancy in March of the same year.

In August, 1865, the Houston Street property was sold for $30,000, and on September 3 the last service was held in the church. The congregation was homeless for the next four years. Unable to secure a church it worshipped during this period in the Hall of the College of Physicians and Surgeons on the corner of Twenty-third Street and Fourth Avenue, and later in the Chapel of the Home of the Friendless on the north side of Twenty-ninth Street, between Madison and Fourth Avenue.

On February 1, 1869, the present church at Lexington Avenue and Thirtieth Street was purchased from the Episcopalians for $35,000, and on April 18 the congregation held its first service in the newly acquired edifice.

The parsonage at 112 Lexington Avenue was purchased by the congregation on April 16, 1872, for $22,375, including fixtures. Altho the "parsonage" has been owned by the church for fifty years, it has had a pastoral occupation of only twenty years.

APPENDIX B

MORAVIAN LABORERS IN NEW YORK CITY (1736–1741)

MINISTERS

Augustus Gottlieb Spangenberg, March, 1736
David Nitschmann, April, 1736
Frederick Martin, June, 1739 and July, 1740
Christian Henry Rauch, July, 1740, and later occasionally
Peter Boehler, January, 1741

MINISTERS AND UNORDAINED EVANGELISTS (1741–1748)

(Names of former in italics)

Peter Boehler, January, 1741
Count Zinzendorf, December, 1741
David Bruce, September, 1742, and later at intervals
Peter Boehler, January, 1743
George Neisser, January, 1743
Hector Gambold, November, 1743–June, 1745
Owen Rice, September, 1745
James Burnside, September, 1745
Jacob Vetter, September, 1745–January, 1746
George Neisser, March, 1746–June, 1746
Hector Gambold, June, 1746–February, 1747
John Wade, February, 1747–August, 1747
Christian Froehlich, February, 1747–August, 1747

Hector Gambold, September, 1747–February, 1748
George Neisser, March, 1748–June, 1748
Valentine Haidt, June, 1748–July, 1748
James Greening, June, 1748–March, 1750
Richard Utley, 1748–1749 occasionally
John Doehling, 1748–1749 occasionally
Jacob Rodgers, 1749–1750 occasionally

PASTORS AND ASSISTANT PASTORS OF THE CONGREGATION

James Greening, June, 1748–March, 1750. With Rice in New York for a time, and on Long Island and Staten Island.

Owen Rice, May 12, 1749–June 10, 1754. First regular settled pastor of the congregation.

Jasper Payne, May 6, 1750–September, 1754. Assistant and school teacher of the congregation.

Abraham Reinke, June 10, 1754–October 28, 1754. *Ad interim* Head pastor with assistants on the islands.

Albrecht Ludolf Russmeyer, October 28, 1754–January 10, 1755. *Ad interim* head pastor with assistants on the islands.

Richard Utley, February 9, 1754–June 30, 1755. Assisted Reinke and Russmeyer on islands and preached in English in the city.

Henry Ferdinand Beck, March 6, 1755–April 10, 1757. Took Payne's place and preached in German when Russmeyer left.

Jacob Ro(d)gers, July 4, 1755–June, 1757. Head pastor and English preacher in the city after Utley left.

Jasper Payne, March 4, 1756–April 16, 1756. Second time *ad interim* assistant pastor, laboring mostly on the islands.

Valentine Haidt, May 10, 1757–June 30, 1757. Took Beck's place *ad interim* and preached in both German and English.

Thomas Yarrell, June 23, 1757–October 12, 1766. Succeeded Rogers.

George Neisser, October 12, 1766–January 6, 1775

Oswald Gustav Shewkirk, January 6, 1775–November 13, 1783

Albrecht Ludolf Russmeyer, November 13, 1783–April 25, 1784

James Birkby, April 25, 1784–October 20, 1793

Christopher Godfrey Peter, October 20, 1793–October 29, 1797

James Birkby, December 10, 1797–December 19, 1799

John Meder, December 19, 1799–September 26, 1802

James Bardill, September 26, 1802–November 3, 1805

John Molther, November 3, 1805–December, 1812

Benjamin Mortimer, December 24, 1812–June 28, 1829

William Henry Van Vleck, July 5, 1829–November 17, 1836

Charles Frederick Kluge, December 2, 1836–October 7, 1838

Charles A. Bleck, October 28, 1838–August 28, 1842

David Bigler, September 25, 1842–November 18, 1855

Edwin T. Senseman, December 9, 1855–October 21, 1860

Edwin E. Reinke, October 28, 1860–July 27, 1862

Joseph H. Kummer, August 3, 1862–October 29, 1865

Amadeus A. Reinke, November 19, 1865–August 10, 1889
Edward T. Kluge, May 7, 1890–July 23, 1893
Herman A. Gerdsen, October 8, 1893–January 24, 1904
Morris W. Leibert, February 7, 1904–January 11, 1919
Harry E. Stocker, April 27, 1919——

APPENDIX C

THE COMMUNICANT MEMBERSHIP OF THE FIRST MORAVIAN CHURCH

Ahrens, William, 51 Dongan Street, West New Brighton, Staten Island
Ahrens, Mrs. William
Alex, John, 29 East Hayes Avenue, Corona, Long Island
Alex, Mrs. John
Ayello, Salvatore, 300 East 30th Street
Ayello, Mrs. Salvatore
Ayello, Miss Rose
Ayello, Miss Sarah
Ayello, Miss Helen

Barbuto, Mrs. Samuel, Syracuse, New York
Barrett, Miss Ellen, 161 East 95th Street
Beck, the Hon. James M., Washington, D. C.
Berger, Mrs. Susan, 112 Lexington Avenue
Berger, Miss Lucy
Beutel, John, 29 East Hayes Avenue, Corona, Long Island
Blake, Robert, 967 Summit Avenue, Jersey City
Blake, John
Blake, Miss Lulu
Blake, Thomas, Bridgeport, Connecticut
Bodsè, Mrs. John, 233 West 148th Street
Burch, Miss Mary, 210 East 34th Street
Burch, Miss Elinor
Burch, Frank

Caldwell, Mrs. James, 106 Milton Street, Green Point, Long Island
Caldwell, Miss May
Caldwell, Miss Isabel
Carlson, Harry, Central Islip, Long Island
Carlson, Edward
Carlson, Miss Emma
Christiansen, Paul, 728 Franklin Avenue, Brooklyn
Christiansen, Mrs. Paul

Dike, Samuel J., 315 East 68th Street

Ecsery, Anthony, 332 East 85th Street
Ecsery, Stephen
Eisenhauer, Mrs. John, 244 East 30th Street
Eisenhauer, Charles
Eisenhauer, Mrs. Charles
Elliman, Mrs. W., Ridgewood, New Jersey

Flateau, Mrs. Emily, St. Louis, Missouri
Foote, Mrs. John, 25 Grace Street, Bloomfield, New Jersey
Foote, Miss Lila
Francis, Mrs. Judson, 6832 Wayne Avenue, Philadelphia
Francke, Arnim, 46 Sunnyside Drive, Yonkers, New York

Hamming, Miss Lilly, 218 East 52nd Street
Hamming, Miss Frances
Hamming, Miss Minnie
Hebold, Mrs. Caroline, 234 East 24th Street
Hebold, Miss Irma

Hebold, Walter
Hebold, Denis, 101 West 94th Street
Hebold, Mrs. Denis
Hellthaler, Mrs. Adam, 218 East 52nd Street
Higgins, Mrs. Mary, 693 Bergen Avenue, Jersey City
Higgins, William, 50 Ethelbert Avenue, Ridgewood, New Jersey
Higgins, Mrs. William
Hill, Henry, St. James, Long Island
Hoffmire, Mrs. Isabel, 518 West 174th Street
Hoffmire, Miss Agnes
Howard, the Rev. Jacob, Cold Spring, New York
Howard, Mrs. Jacob
Howard, Miss Marie, 552 Second Avenue

Ironsides, Mrs. Lizzie, 693 Bergen Avenue, Jersey City

Johnson, Axel, 373 Twelfth Avenue, Astoria, Long Island
Johnson, Miss Irene
Jorss, Fred, 372 Sandol Street, Brooklyn
Jorss, Hans
Jorss, Miss Albertina

Kastner, Mrs. Annie, 2730 Boulevard, Jersey City
Kiesele, Miss Lizzie, 891 Amsterdam Avenue
Knoll, Herman, 346 West 19th Street

Landis, Benson Y., 561 West 169th Street
Landis, Mrs. Benson Y.
Lavender, John B., 1477 Lexington Avenue
Lavender, Mrs. John B.
Leibert, Mrs. Morris W., 317 West 93rd Street

Leibert, Miss Edith J., 317 West 93rd Street
Leibert, Frank J., 512 East 5th Street, Brooklyn
Leibert, Mrs. Frank J.
Leibert, Kenneth
Leibert, Miss Ruth
Leibert, Edward
Lindquist, Paul, 728 Franklin Avenue, Brooklyn

Maksay, Mrs. Katy, 112 Lexington Avenue
Mechlin, Miss Charlotte, 920 President Street, Brooklyn
Meisel, Mrs. Charles, Westmore Avenue, Little Neck, Long Island
Meisel, Charles J. W., Jackson Street, Bayside, Long Island
Miller, Harold, 29 East Hayes Avenue, Corona, Long Island
McLoughlin, Mrs. H., 2542 Seventh Avenue

Nedwell, Mrs. David B., 352 West 21st Street
Nedwell, William, 307 Lexington Avenue
Nedwell, Miss Harriet, 693 Bergen Avenue, Jersey City
Noe, Robert, 625 Park Avenue, East Orange, New Jersey
Noe, Mrs. Robert

Oakey, Mrs. Francis, 25 Fifth Avenue
Olson, Henry, Brooklyn
Orbel, August, 376 Eleventh Avenue, Astoria

Pausley, Miss Myrtle, 441 Bergen Avenue, Jersey City

Pickering, Mrs. A. L., 645 Putnam Avenue, Brooklyn
Pickering, Miss Ethel

Rose, Mrs. Edmund B., 274 Fulton Avenue, Jersey City
Rose, Miss Ruth
Rose, Miss Ethel
Rose, Edmund, Jr.

Schmidt, Francis, 22 Hartly Place, Bayonne, New Jersey
Schmidt, Walter, 858 East 156th Street
Schottler, Mrs. John H., 105 Lexington Avenue
Schottler, Henry
Schroeder, Alfred, 634 Macon Street, Brooklyn
Soenecken, Mrs. Florence, Central Islip, Long Island
Small, James, 107 Third Avenue, Astoria, Long Island
Stephens, Allen W., 120 East 31st Street
Stephens, Mrs. Allen W.
Stevenson, William, 2542 Seventh Avenue
Stocker, Harry E., 309 West 93rd Street
Stocker, Mrs. Harry E.
Stupp, J. Valentine, 200 Wilson Street, Brooklyn
Stupp, Mrs. J. Valentine
Stupp, Miss Minnie

Thomas, Harry K., 19 Wellington Court, Brooklyn
Thompson, Mrs. Pierce, 25 Grace Street, Bloomfield, New Jersey
Trautwein, Miss Louise, 389 Weirfield Street, Brooklyn

Vidal, Mrs. Joseph, St. James, Long Island

Ward, Miss Clara A., 426 East 26th Street
Wertz, Mrs. Christina, 281 Fisk Avenue, Westerleigh, Staten Island
Wertz, Miss Jeanette
Wertz, Miss Lulu
Wey, Frank, Sr., 456 Boulevard East, Weehawken, New Jersey
Wey, Frank, Jr.
White, Harry, 625 Bramhall Avenue, Jersey City
White, Mrs. Harry
Winter, Mrs. Ralph, 456 Boulevard East, Weehawken, New Jersey
Woodley, Miss May, 300 Union Street, Jersey City

Yost, Miss Marie, 11 Old Broadway

Zoebisch, Carl H., 33 West 51st Street
Zoebisch, Alfred T., Westfield, New Jersey

The boys and girls of the congregation are the following: Jack Ayello, Peter Ayello, Antonio Ayello, Marie Frances Barbuto, Anna Maria Christiansen, Martin Augustus Christiansen, Rupert Eric Christiansen, Agnes Caldwell, John Charles Eisenhauer, Clara Hebold, Lillian Hellthaler, Ruth Hellthaler, Anna Elizabeth Lavender, Dorothy May Lavender, Frederick Howard Meisel, Harold Lewis Meisel, Dorothy Meisel, Irene Emma Schmidt, Philip Schottler, Louise Schottler, Arthur Frederick Stocker, Henry Hill Vidal, Robert Asher White, Judson Francis White, and Frances Wey.

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